

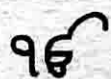
# The Sikh Sansar

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**THE SIKH SANSAR:** *Sansar* means universe. Traditionally the material universe has been considered an "illusion" (*Maya*). The Sikhs consider the material universe as a manifestation of the cosmic spirit. This journal will attempt to present both the material and spiritual aspects of Sikh Culture.

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## Editorial

### BIGOTRY CANADIAN STYLE

The recent resurgence in Canada of a wave of hatred and prejudice against the Sikhs and other persons of Indian origin is a deplorable development, matching a similar situation in England. The incidences of assaults, beatings, property damage and disruption of religious ceremonies by racist hooligans, as reported in the Feb 7, 1977 issue of Macleans, the Canadian news magazine, are perhaps understated rather than exaggerated. The savage, stone-age behavior of the perpetrators of these atrocities is incongruent with the professed ideals of all civilized societies and in violation of the existing laws in Canada. We must forcefully condemn this evil and reaffirm our determination to expurgate it by all reasonable means.

We can take steps to safeguard against bigotry and prejudice but one has to be prepared for the fact that hatred is a disease of the mind and not easily eradicated. The disease results from deep seated feelings of inadequacy and lack of personal worth in the bigot, and his fear of the unfamiliar. Such infestation is present in various forms in all societies in the world and the bases of prejudice are limitless, e.g., religion, race, geographical area, color, dress habits, and even the size or shape of the body. Our challenge is to change the diseased minds and instill in them a sense of personal worth and devotion to humanitarian principles. The struggle against this evil should therefore be a moral duty of all of us.

The portrait of the psyche of a bigot, if observed closely, is not likely to be appealing. He deserves pity. It may indicate deprivation of the tender love of mother, harsh childhood environment, scars of repeated failures in life, lack of feelings of personal worth or achievements and above all a barren life devoid of spiritual guidance or morality. Frequently the lower the intellectual or achievement level, the more prejudiced the individual. *Tolerance* of others is the hallmark of a noble mind.

Although this disease of the mind will exist as long as humans are imperfect, we must be encouraged by the fact that the minority of bigots in history has never been as small and powerless as it

is today. With struggle, the surviving bigots can be rendered ineffective, since the numbers of men of goodwill, our allies, are vast indeed. The following steps are essential to minimize the sufferings of the individual victims of prejudice:

1. While verbal epithets may be hard to counter, every Sikh should be prepared to defend himself if attacked physically and never become a helpless victim. When a common bully knows that you may pounce on him swiftly and tenaciously or cause serious injury, he is going to think twice before attacking you. The Sikh heritage is not to be forgotten and the KIRPAN was given to us for a good reason.

2. Every community or Gurdwara should have a Community Relations Committee which is easily accessible to provide prompt support to any victim of prejudice. It should coordinate action at state and national levels. The Committee should work in cooperation with other churches, civil liberties unions, other sympathetic groups, news media and the elected representatives in government to wage a massive campaign of awareness and urgent drive for action. Local law enforcement authorities may often ignore your plea unless pressure comes from the top.

3. The Committee should run a program of information in schools to boost the morale of Sikh children who are frequently a target of insults and abuses. Also the discussion of differences can cause the fear and ignorance of the unknown to dissipate.

4. Indian and Pakistani Governments must be urged to use all their influence on the Canadian Government to make the protection of individual rights a high priority item.

We are a people with a proud heritage and great potential. Those in the highest positions are usually men of goodwill and will work for us if we can get their attention and support. Let us dedicate ourselves to the eradication of this disease of bigotry in Canada.

Gurnam Singh Sidhu



## THE PUNJAB VIS-A-VIS PUNJABIS ABROAD\*

MEHERVAN SINGH†

Material prosperity is well established among Punjabis abroad, as also in the Punjab. Unfortunately, cultural prosperity is on the decline among the Punjabis abroad definitely, and to a certain extent in the Punjab as well. In the past, Punjabis abroad helped promote material prosperity in the Punjab. At present, it is the turn of the Punjab to promote cultural development among Punjabis abroad.

This paper spells out what action is necessary for the future, particularly for the good of the Punjabis abroad in matters of religion, culture and tradition. The records of this Conference should not be only paper work to be placed in cold storage for the future. Some practical shape should be given to matters raised, instead of gloating upon the past laurels.

### SONS OF TOIL AND DANGER:

For centuries the Punjab, which earned the description of the 'cradle of human civilization,' was also the 'doormat of India.' For centuries the Punjabis suffered crushing blows from foreign invaders as well as from the ruling powers in India at different times. Generation after generation the Punjabis went through intense heat accompanied by beating and frequent dipping in cold water, as in the making of steel. The Punjabis were truly left as hard as steel.

Guru Nanak in 1469 started a movement to create men, who would be physically distinctive, mentally alert and spiritually enlightened. Over a period of 230 years they distinguished themselves in every field of endeavour. They not only withstood the onslaughts of mighty adversaries but also beat them to establish their own rule within one century from the creation of the Khalsa in 1699.

There was peace for less than fifty years when trouble started with the British. The Punjab was the last to be captured by the British, and that partly as a result of the trachery of certain avaricious persons. Indeed the Punjabis were never fully subdued by the British. Bhai Maharaj Singh was the first Indian patriot to raise his head against the British and to die in solitary confinement in Singapore in 1856. His 'sewadar,' Kharak Singh, was transferred to Penang in 1857 for fear that he might have incited rebellion among the prisoners in Singapore.

The combined effect of the events of the period of 330 years from 1469 to 1799 was the development, in the Punjabis, of certain qualities: the physical fitness and the in-built capacity to face calamities;

the willingness to learn from any source and to fear none, to frighten none; the philosophy of not isolating physical development from mental and spiritual development; the ability to resist subjugation first by spiritual means and, if necessary, then by physical means; and the attitude of never giving up their resolve.

The trials and tribulations of the Punjabis never ended, and the lessons learned in the abovementioned historical period proved of immense value.

The Punjabis initiated various movements, which kept the British on their toes. The Kooka Rebellion of the last quarter of the 19th Century shook the British. The Komagata Maru incident in Vancouver, the Ghadar Party in the United States of America, the Bhagat Singh case in Lahore, the Gurdwara Reform Movement throughout the Punjab, and the Udham Singh case in London, highlight the struggle of the Punjabis for human rights in the 20th Century.

These are some of the major incidents to show that the Punjabi sons of toil and danger will never serve a stranger, nor bow down to high-handedness of any group or power.

### USES OF ADVERSITY:

"Sweet are the uses of adversity," said Shakespeare. This may be so whether or not Shakespeare was correct in adding that "The ugly and venomous toad wears a precious stone in its head." However, not automatically can the uses of adversity be sweet. The physical, mental and spiritual attitude of the person or group facing adversity can sweeten it. Such an attitude had been well established among the Punjabis by the time they lost to the British in the middle of the 19th Century.

\*Paper prepared in response to a circular issued in April '76 by the Chief Minister of Punjab.

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There was another important factor. Perhaps Guru Nanak was the first Punjabi to travel throughout India. He ventured farther abroad to visit the Middle East and parts of Tibet. Punjabis were always encouraged by their spiritual leaders to travel freely. Some historians believe, that even before the annexation of the Punjab by the British, some Punjabis had ventured abroad. Whether or not that is correct, certain it is that Punjabis went abroad whenever they had an opportunity, either with the British for police or military work, or voluntarily to seek and repair their fortunes.

Wherever they went, their cultural heritage and tenacious hardiness accompanied. Endeavour toward survival with determination under the most adverse conditions maintained their sturdiness and self reliance. In their dynamic faith honesty was proverbial. This ensured success in every endeavour. They had been taught to 'do or die,' they 'did and lived.'

The Punjabi migrants of the period 1870 to 1940 passed through hard struggles. They left the Punjab practically empty handed. Frequently the passage money was borrowed from the village moneylender, who was repaid after long months of toil. At great sacrifice, living frugally, they raised educated children, who in time gained respectable positions in the countries of their adoption.

These pioneers repaired well their personal fortunes. They also rendered great service in the creation of the Punjab as the most highly developed state of India that it is today. They maintained strong links with the land of their birth.

They rendered financial aid whenever their motherland was in trouble, whether through natural calamities or political upheavals. Every flood disaster received financial aid. It may be stated without fear of contradiction that some brick-built houses, irrigation wells, agricultural machinery, in many villages, and some small industries around Ludhiana, Jullundur, Amritsar and other towns were financed from abroad. Some Punjabis abroad personally participated in the Gurdware Reform Movement of the twenties and the Punjabi Language Agitation of the sixties.

In the collective development too the Punjabis abroad contributed generously. Almost every school, college, temple or mosque constructed or re-constructed got contributions. A college in Bombay, a temple in Madras, and a college and temple in Patna too received funds from abroad. Sometimes accusing fingers were pointed at the Punjabis abroad being more interested in the Punjab than the countries of their adoption.

Punjabi newspapers and magazines too received financial aid. In the fifties from Singapore and Malaya alone donations close to \$100,000 were

collected to install in Lucknow a brand new German-made press ostensibly for the community's use.

Invisible financial aid is provided by the Punjabis abroad in gifts to Indian sadhus, sants, maulanas, swamis, parchariks, ragis, dhadis, kavishars and professional singers visiting foreign lands. These funds are absorbed in the development of the Punjab. Gifts in cash and kind to their kith and kin also add to the prosperity of the Punjabis at home.

The Punjabis who went abroad early, themselves illiterate, educated their children. They helped to keep at school the children of their brothers back at home. At present it is said that the Punjab has the highest percentage of literacy in India, with the exception perhaps of Kerala. It is claimed, with pride, in certain villages, that every boy and girl of school-age is attending school. The original incentive and subsequent impetus for this situation came from abroad.

Punjabis abroad were mindful of the disaster stemming from the independence of India in 1947. Half of the population on both sides of the dividing line in the Punjab was rendered homeless and thousands were massacred. The heaviest price for attainment of independence was paid by the Punjabis. The training of their forefathers enabled them to stand on their own feet within two years. Their successes soon earned the envy of other Indians and Pakistanis. No Punjabi, whether of the East or West Punjab, remained a destitute. Wherever they could, Punjabis abroad rehabilitated their countrymen. The spread of the Punjabis far afield in different directions is the best example of adversity being put to good use.

The political upheaval at home did not unduly upset the Punjabis abroad. It may be stated confidently that both East and West Punjabis abroad soon resumed cordial relations and have no differences. They heartily express mutual good feelings to be able to travel between Indian and Pakistani Punjabs.

## LITERARY INJUSTICE:

No doubt the Punjabis abroad, through dint of hard labour, have built for themselves sound material positions and fairly good social standing amidst the other communities among whom they live. However, the real status of any community in the world depends upon the record of literature, art and other matters connected with cultural development. Sad to say, that the Punjabis abroad, and even within India, cannot readily show to other communities what their community has produced in this direction. Indeed a good lot of whatever is readily available is to the contrary.

Within the twentieth century there have been instances of injustice to the Punjab, the Punjabis and the Punjabi literature. Such injustice has been perpetuated by Indians as well as foreigners, and also by some communal-minded Punjabis, either by deliberate omission of all that was good of the Punjab and Punjabis, or by giving blatant twists to facts.

A few instances of injustice by omission and commission may make this point clear: (Courtesy Prof. R.K. Gupta—Sikh Review—May 1976).

(a) 'The Penguin Companion to Literature' (Vol. IV 1969). No mention is made of any Punjabi literature, not even the *Adi Granth*.

(b) 'The Dictionary of Oriental Literature' (Vol. II 1975). Of thirteen entries of Punjabi literature, only three are on major works. Guru Nanak is merely mentioned in the entry on the *Adi Granth*, while there are separate entries on other Indian poets. Of the ten poets introduced in separate entries only two are of the twentieth century. This creates the impression, obviously wrong, that Punjabi has no rich modern literature. Distinguished Punjabi writers like Kartar Singh Duggal, Amrita Pritam and Puran Singh are omitted, though their works are known to non-Punjabis through translations.

(c) 'The Concise Encyclopedia of Living Faiths' (Hutchinson, London 1959). This has not even a short article on Sikhism, though the impact produced by Sikhism on the Indian sub-continent over the past five centuries is well known. In the long article on Hinduism contributed by A. L. Basham, there is a tiny paragraph on Sikhism where the founder of that faith is mentioned in these words: "... amongst those much influenced by the teaching of Ramanand and Kabir was a Punjabi hymnast Nanak". To say the least, this is a slight on the illustrious Guru.

(d) 'The Source of Indian Traditions' (Columbia University Press 1958). There is not a line from the *Adi Granth* or other Sikh matter. The General Editor was assisted by a team of scholars including two Indians. One may conclude that there was an effort to water down all Punjabi thought, or to create misconceptions in the minds of readers.

(e) 'Indian Philosophy' (1923-1927) Sarvapalli Radhakrishnan. Two volumes of 1545 pages. There is not one word of Sikh philosophy. Could the famous author be ignorant of the impact produced by a Sikh philosophy?

(f) 'Outline of Indian Philosophy' - M. Hiriyana, 420 pages.

(g) 'A History of Indian Philosophy' (1922, 1955) S. N. Das Gupta. Five volumes of 2,450 pages. Not one word on Sikh philosophy is written in either of these books by Indian authors.

(h) 'A Source Book of Indian Philosophy' (Princeton University Press 1937). Edited by Radhakrishnan and Charles A. Moor. Not even an indirect reference is made to Guru Nanak or Sikh philosophy in this book.

A great deal has been written about the concept of 'satyagraha'. How many authors have highlighted the successful, effective and conclusive 'satyagraha' of the Gurdwara Reform Movement in the twenties? Persons who possess neither arms, not the strength to wield them, may very well claim to be non-violent. The Punjabi 'satyagrahis' of the twenties were not only healthy, strong and well-built, but also were well armed with their 'kirpans'. They effectively acted upon the principle of 'Taan hondian hoe nitaana'. The Reverend C.F. Andrews was the first outsider to praise their non-violence to the extreme.

Nor is mention made of the philosophy of the Sikh Gurus that made the Punjabis capable of being in the forefront for the protection of India's honour in every field of human activity. On the contrary, efforts are frequently made to lay blame upon the Punjabis for the failures of India in some cases.

Since independence some Indian writers were quick to seize the opportunity to give the 'Indian Sepoy Mutiny of 1857' the glamorous title of 'the First War of Independence', and to place the blame for its failure at the door of the Punjabis. They closed their eyes to the fact that, only nine years earlier, the same Indian sepoys joined by certain treacherous persons had helped the British to annex the Punjab.

Under the circumstances the Punjabi could not have been expected to help restore an inefficient descendant of a former Mogul emperor, who had tyrannised their forefathers less than a century earlier. It is only the fertile imagination of some twentieth century writers, who are out to place on record falsehoods about the Punjabis, so that future generations would accept them as truths.

Unfortunately, certain prejudiced communal-minded circles within the Punjab, have generally depicted Punjabis as rude, crude and unrefined. They have propagated these thought unhindered so widely, so tenaciously, over such a long period, to such an extent, that certain groups of Punjabis tend to accept these derogatory descriptions of themselves.

Obviously, this is the result of the neglect and indifference of the Punjabis. The complacency of particularly the Punjabis at the top and the intelligentsia, who have the means to confront with pen and paper the literary injustice, must end. The damage done to the good name of the Punjabis has to be effectively repaired. Literary damage has to be repaired by literary effort.



## LITERARY REMEDIES:

It is said that Punjabis create history but do not record it. Non-Punjabis cannot be expected to record history from Punjabi view point. When they do record, non-Punjabis may appear to twist facts showing Punjabis in bad light or in doubtful shadows, leaving readers to form incomplete or distorted conclusions. Lacking the experience through which the Punjabis passed, non-Punjabis cannot express their feelings. Whatever they record wrongly.

For too long Punjabis have practised 'maan hondian hoe nimana' - 'having honour exhibit it not'. Punjabis give their lives and all for India but they do not expect to be mentioned in literature. An end must be put to this neglect and indifference.

To be known in the world's literary places Punjabis have to go into those places. To project the true image of both the Punjab and the Punjabis, to Indians and to the rest of the world, is the duty of Punjabi scholars, artist and others responsible for literature, culture, tradition. Thence it is the responsibility of Punjabi governmental and non-governmental agencies to distribute such records to libraries throughout the world.

Efforts are necessary in three directions: (i) the correction as far as possible of the existing records; (ii) the production of new records with correctly expounded Punjabi view point; (iii) the moulding of the attitude of the Punjabis themselves towards each other.

In respect of the first, it is necessary to liaise with the editors and publishers of large books, wherein it is considered that entries on matters punjabi have to be made for insertion or correction of entries in new editions of these books. Punjabi authors should arrange to present the necessary entries. Editors and publishers of encyclopedias in the English language have to be contacted with the suggestion that for the next revision articles regarding the Punjab and Punjabis should be thoroughly revised by Punjabi authors, of whom there is no dearth at present.

With regard to the second matter, it is gratifying to note that the Language Department of the Punjabi Government is making efforts. The Language Department, Chandigarh, should pay more attention to the Punjab and Punjabi matters than it does at present.

For purposes of the information of people abroad it is necessary to produce more books in English on matters Punjabi. For the glory that was the Punjab some works may be produced in collaboration by scholars of both East and West Punjab. Some titles that readily come to mind are:

- i) A Dictionary of Punjabi Literature
- ii) The Sources of Punjabi Traditions
- iii) A Source Book of Punjabi Philosophy
- iv) Great Punjabis of the Twentieth Century
- v) An Encyclopedia of the Punjab
- vi) Famous Punjabis-Past and Present
- vii) The Legends of the Punjab

These books may be published simultaneously in both territories. Translations, where necessary, may be produced later. A comprehensive dictionary of the Punjabi Language is urgently needed in two volumes - one Punjabi to English and the other English to Punjabi.

Obviously, it will be beyond the powers of the authors, publishers and printers of average financial means to undertake the production of such works. Here should come into play the various government and non-government agencies, various foundations and trust. Obviously also, it is not enough to produce such literature and then to expect people to come forward to buy it. Many of these have to be distributed to libraries all over the world. That will be the greatest service to the glory that was the Punjab. Can the Punjab government and non-government institutions in the Punjab be expected to answer to this great need? It is certainly not beyond their means.

It is learned with great pleasure that 'An Encyclopedia of Sikhism' is being prepared by the Punjabi University in Patiala. All institutions interested in the spread of knowledge about the Sikh faith should spare no means to make success of the monumental venture, and for its distribution throughout the world.

With regard to the third matter, all Punjabi groups concerned - be they Hindu, Muslim or Sikh - must spontaneously appreciate now, that antagonistic remarks can damage community relations to the extent of dividing countries. The partition of India and then the truncation of the Punjab took place as direct results of communalistic insinuations in literature and verbally.

By now all concerned should have had enough of the communal antagonism. All efforts must be made to check the old damaging attitude at all levels. There is ample material to show that while Punjabis are physically robust and hard-working, they have all the qualities of cultured hospitable people. The cultural potential of Punjabis is far more than it is normally visible. Whoever considers them otherwise is an enemy of the Punjabis, internal or external.

An 'International Punjabi Society' has been established without distinction of religion with headquarters in New Delhi. Many foreign members may not be well versed in the Punjabi language. Nonetheless to some extent their Punjabiness is intact. The International Punjabi Society should commission the production of a book entitled 'Punjabis Abroad'. This should embody a general chapter or two on Punjabis in each country, as well as brief biographies of selected individuals, who produced impact in their respective fields in the countries of their adoption.

The Punjabis abroad expected from the I.P.S. much more than what it has shown them in the past five years. The contact so far appears to be the impressive Annual Report and Accounts. They also get invitations to attend the Annual General Meetings with appropriate entertainment in New Delhi, which few of them can attend. Whenever any foreign member visits New Delhi he is generously entertained along with showers of praise, by the Management Committee of I.P.S.

The I.P.S. can contribute more regularly its own effort to the literary remedies. An immediate need is a monthly or quarterly journal for its members, giving news about the latest literature of the Punjab and Punjabi, about the latest Punjabi films worth viewing, about the movement of members of I.P.S., so that they could meet each other. Above all, it should publish about a quarter in advance interesting events in India. Foreign members may, if they so wish, synchronize with those events, their visits to India. Some literary compositions - poetry and prose - in the Punjabi language, by the members will be useful.

To maintain the interest of Punjabis abroad, to spread the Punjabi humour and Punjabi attitude toward life generally, Punjabi writers can do a great deal. Books purely on religion, philosophy and culture may be boring. The readership for such scholarly books is necessarily limited. More books of light reading with Punjabi background and thought are the need of the day. Novels, biographies, stories and travels based upon Punjabi way of life will find wider readership. Some novels of Nanak Singh rendered into free English, for instance, are likely to find ready readership.

Punjabi writers widening their scope and coming out into the English language will have both birds in hand (instead of killing them) - doing a great service to the Punjab and Punjabis, and at the same time obtaining pecuniary benefit for themselves. However, it must be remembered that the English has to be of high standard, the printing, paper and binding of good quality.

## THE NEW ORDER:

The Punjabis who ventured abroad during the period 1870 to 1940 had their roots in the Punjab. They went abroad truly to repair their fortunes. They constantly had the idea of returning home to enjoy the fruits of their toil in familiar surroundings. The nostalgic thoughts about their homeland generated a powerful attraction. The prosperity of their place of birth was all important. Whoever dared to make comments to the contrary was branded a renegade. They attained absolute success in their object. The Punjab at present is indeed, no doubt partly with help of the Punjabis abroad, the most prosperous state of India. Many Indians of other states envy this position.

With material prosperity a change appears to have come over the Punjabis at home. The proverbial open hospitality of the Punjabis is noticeably undergoing a change. The attitude appears to be: When we come to visit you, what will you give? When you come to visit us, what will you bring? This statement comes with a sad heart from many a Punjabi from abroad visiting the Punjab.

Naturally, there is a change in the attitude of the Punjabis abroad too, usually of the second generation. In the new order, time and again, they are reminded that 'nothing is for free'. They have to earn with hard labour every penny they need. Consequently they frequently resist any payment for projects outside the countries of their adoption. "What do we get in return for the money that we are expected to pay?" is an obvious question.

The dividing line between the old order and the new was the period of the Second World War, when the Punjabis abroad were completely cut off from their kith and kin in the Punjab. While the Punjabis at home prospered as a consequence of the five years of War, the Punjabis abroad suffered physically and mentally.

In the East almost every Punjabi surrendered all that he had, along with his own person, for the Indian Independence Movement. Some of them survived, with hardly clothing upon their persons. The former British Indian Army personnel were perhaps better off, as they were repatriated to India, and there either demobbed with some pension, or reinstated in certain units.

The Punjabis abroad, on the other hand, had to fend for themselves and begin life from scratch. Some of these returning to India suffered humiliation at the hands of their own kith and kin, because they had then nothing to give. That was the greatest disillusionment; Prosperity of the Punjab offered no comfort in 1945 and 1946 to some needy Punjabis abroad. Their original ancestral

attitude of "apne hathin apna ape hi kaj swarie" - "with your own hands perform your own work" - saved them.

Another important factor was the attainment of independence from colonial rule, in which India took the lead, and in which Punjabis abroad participated to the fullest. As stated earlier, the Punjabis suffered the most in the birth pangs of India and Pakistan. Perhaps these sufferings had a certain measure of good for those who survived the worst holocaust of the modern world. They came closer to the Punjabis abroad to begin new chapters in life among new surroundings.

However, independence from colonial rule did not mean freedom in every respect. Indeed freedom for travel was curtailed; freedom in the use of currency was restricted; freedom in the movement of goods was ended; freedom of employment was almost non-existent. Stringent citizenship laws were enacted. Each new nation desired to establish its own identity and preserve its own economy. Punjabis abroad had to choose Indian or Pakistani nationality or be nationals of the countries of their adoption.

Punjabi children born abroad have little or no attraction for India or Pakistan. Why should they? What has Punjab or India/Pakistan offered them? They have no immediate relations in the Punjab. Their cousins, uncles and aunts in the Punjab generate no sentimental pull. Whenever their parents visit the Punjab to satisfy their own sentiments, the children accompany as any non-Indian tourists would. Whenever asked the question, "Do you like the Punjab?", the crisp answer usually is, "For a visit".

Certain persons are farther removed than these children. They have no first cousins, or even cousins two steps away. Still others are half-blood Punjabis, either of their parents being a non-Punjabi. What attractions could these people have to visit the Punjab, except to gawk at some beautiful sights and return home with photographs? This trend will continue to grow unless some concrete and attractive steps are instituted by those interested in the maintenance of links between the Punjab and the Punjabis abroad.

Half-blood Punjabi children sometimes tend to inherit the best of both sides. There have been instances of brilliant cultured off-spring of mixed parents e.g. Amrita Shergill, the late renowned artist. Naturally, the number of new order children abroad with half-Punjabi blood is expected to grow rapidly. Their talents may be channelled toward Punjabiness to great advantage. Unless this is done these children will be absorbed in the generality of non-Punjabis.

## CULTURAL BRIDGES:

Material prosperity is well established among Punjabis abroad, as also in the Punjab. Unfortunately, cultural prosperity is on the decline among the Punjabis abroad definitely, and to a certain extent in the Punjab as well. In the past, Punjabis abroad helped promote material prosperity in the Punjab. At present, it is the turn of the Punjab to promote cultural development among Punjabis abroad.

In forging and maintaining cultural links between the Punjab and Punjabis abroad, the initiative has to be taken by people in the Punjab. This can be done through a combination of activities.

(a) Literature: A great deal has been said early in this paper about the importance of production and distribution of literature on matters Punjabi. In this the Punjabis abroad may participate by purchasing such literature when made available.

(b) Bilingual Priests: The Punjabis abroad have for long needed properly trained bilingual priests, in place of some half-baked ones now available, be they granthis, pundits or imams. Well versed in their respective religions, they should, at the same time, have a good command of the English language to satisfy Punjabis abroad who understand little Punjabi. They should be capable of speaking with confidence from inter-religious platforms. In short, they should be fully equipped for ecumenical communication between different religions. Such is the need of the present day world. For too long the world has been bugged with divisive attitudes. Proponents of religions must now develop tolerance with active understanding of each other.

Sikh, Hindu and Muslim religious institutions in the Punjab have facilities to train such priests and award diplomas for identification. The Punjabis abroad have the wherewithall to maintain such worthwhile cultured priests. They should come abroad on three-year contracts. Such change appears to be necessary to avoid the effects of 'familiarity' which usually 'breeds contempt'.

(c) Cultural Troupes: The tours of small troupes of ragis, dhadis and singers have their own importance. These do not need much organisational talent. They maintain themselves with little effort, receiving gifts from the audiences they entertain. However, they pass on as temporary entertainers, leaving behind them no lasting effect.

Conspicuous by their absence are regular visits by cultural missions of high calibre artistes. They could be of considerable influence in bridging the cultural gap between the Punjabis abroad and at home. Punjabis abroad could render ready help in



this, provided proper publicity is available in advance. The cultural groups have to be sponsored by responsible institutions in India.

(d) International Punjabi Society: Perhaps the International Punjabi Society could take the initiative in creating a consortium of different talents required to promote a touring cultural group. The Society has in its fold ample talent by way of scholars and dramatists, poets and singers, musicians and dancers, actors and directors. In the Society's membership also are some philanthropists who could give their financial backing for regular cultural troupe to tour different countries periodically. Initial organisation has to be carefully planned. Subsequently new talents could be added as and when required. Indeed regular scouting to search for required talents could be arranged.

The I.P.S. could contribute considerably by holding its annual functions at different world centres in rotation. Thus could it be, in a befitting manner, made into a truly International Punjabi Society. Members close to the centre chosen annually could personally participate in the annual proceedings, with appropriate cultural entertainment. Up to the present the Punjabis abroad have not felt its impact. Issue of regular greetings to all members on Punjabi festivals like Vaisakhi (New Year) would keep them close to I.P.S.

(e) Fraternal Institutions: Fraternal institutions like Shiromani Gurdwara Parbandhak Committee should maintain cordial relations with religious institutions abroad. Unfortunately the experience with this august organisation of the Sikhs leaves much to be desired. Rarely is mention made of the role played by Punjabis abroad in the reports of various social, religious or national movements conducted by the Sikhs. When letters are sent from abroad the bureaucracy of Sikh authority takes months to reply.

While this paper was being prepared a circular emanated from a fraternal institution to present a development scheme within Bihar State involving five million rupees. For collection of funds four high powered teams of 'ragi jathas' with accomplished lecturers fanned out to four different regions of the world. Punjabis abroad will give generously as they have done in the past, for the satisfaction of their spiritual sentiments.

Pertinent questions arise: Will Punjabis abroad or their progeny obtain dividends from these sentimental investments? Will the fraternal institutions in India give to them something tangible in return? Could development schemes abroad or in India be mooted for the maintenance of the glorious culture and religion among Punjabis abroad? Could the fraternal institutions present

programs to stem the tide of deterioration sweeping many Punjabis away from the glory that was their religion? They certainly can, once they change their single track minds looking only inward.

Now that Sikhism is spread all over the world, and there are many non-Punjabi Sikhs too, it is expected that S.G.P.C. would set up a 'Foreign Affairs Department' of its own. Thus only can the interests of Sikhs abroad be served. There has to be a restructuring of S.G.P.C. to maintain its standing in the midst of the latest world trends.

(f) Punjabi Exposition: The artifacts of the ancestral heritage of the Punjab could be assembled into a 'Punjabi Exposition'. This could include scenes from the turbulent history of the Punjab that moulded the Punjabis into the best farmers, the best soldiers, the best sportsmen, the best adaptable adventurers of the Indian sub-continent. It could list the particulars of the Punjabi patriots who laid down their lives for the glory of their motherland. It could exhibit particulars and samples of the work of Punjabi artists, architects, authors, poets, engineers, scientists, etc. It could show designs of Punjabi embroidery, pottery, weaving and other fine arts. It could highlight instances from history bringing to the forefront all that is elegant, tender, refined, poignant and ideal in the midst of turbulence.

Such an Exposition travelling from one world centre to another upon a prearranged itinerary would gladden the heart of any person having any ancestral connection with the Punjab. This need not belittle any other Indian group. It could be so arranged that other Indian groups may obtain inspiration instead of being jealous.

Such a venture will need the blessings of the Indian Government and will also need the services of Indian Ambassadors or High Commissioners in different countries. Perhaps Indian Government could expand this venture into several Expositions of a similar nature to project the glory and achievements of India.

(g) Film Industry: The effect of the film industry upon the masses cannot be over-emphasised. Recently several good quality Punjabi films have been made almost entirely by Punjabi producers, directors, actors, artists and technicians. They had tremendous impact overseas. There is so much material available in the glorious culture and history of the Punjab, that based upon it can be maintained a regular flow of high quality films.

Knitted within the turbulent history of the Punjab there are numerous episodes to produce soothing effect upon hard hearts. The film industry could arrange searches for tender poignant stories to help heal the wounds inflicted by political divisions.

To help maintain the good relations among Punjabis abroad and to maintain the link with the past glory could be facilitated through the film industry. With the Punjabi stories the producers could cater for the entertainment of non-Punjabis and enjoy better pecuniary benefits as well. Such fantastically precious grounds need to be exploited diligently.

(h) Radio Broadcasts: There is a rather slender cultural link between the Punjab and the Punjabis abroad through periodical short broadcasts in Punjabi over All India Radio. The Punjabis abroad feel that their forefathers and they themselves rendered services for India's independence and otherwise in excess of the services rendered by all other groups abroad put together. They feel further, it would not be asking too much from India to allow daily time for Punjabi broadcasts. The music and song of the Gurus sustained its listeners when their spirits were at the lowest ebb. Why not it be used to maintain such spirits at high level always? Punjabis abroad would very much wish to avoid the feeling of discrimination against them in this respect.

(j) Migration: Fresh Punjabi blood could be infused among the Punjabis abroad by the migration of Punjabi scholars, who will maintain physical links with their relatives in India. However, the average scholars from the Indian tertiary institutions, to stand competition in foreign lands, need a great deal of retraining.

Certain countries accept the spouses of existing citizens. Punjabis in India and abroad interested in exploiting this venue have to carefully scout for suitable material. Serious problems arise in this exercise. Girls born and raised in foreign lands do not readily accept marriages arranged with strangers from India. Certain girls, forced to do so, are known to have committed suicide. Some educated girls in India are lured into marrying foreign Punjabis under false pretences, amounting to fraudulent misrepresentations. A pretty lecturer at a University in the Punjab is said to have willingly married a Canadian Punjabi, described as an engineer. He turned out to be a 'Bamboo engineer' - i.e. a sweeper.

On the other hand, some Punjabi parents place too lofty values upon the B.A. and M.A. of their children. The lack of general knowledge exhibited by some of these graduates is surprising. A few command little initiative when confronted with problems having no relationship with their book-work. In certain respects some of them could hardly compare with boys and girls who had finished secondary school in foreign lands. An educated, experienced and well placed Punjabi wanted to know the volume of wheat grown in Singapore. Obviously he had no notion about the situation of

Singapore in the tropics, where wheat cannot grow. These matters raise doubts about the standard of education in some Indian institutions, or the bona fides of the certificates held by some graduates. Or perhaps Indian graduates lack chances to bloom until exposed to contacts with foreign scholars.

These problems could perhaps be solved to some extent by promotion of pen pals between students in the Punjab and those abroad from high school level upward. Punjabis abroad are flabbergasted by Indian newspaper pages full of matrimonial advertisements giving colourful descriptions of the high qualities of merchandise offered. On the other hand there rarely are advertisements for pen pals. Penmanship can widen knowledge and friendship, which may sometimes bloom into matrimony. A way must be found to exploit this venue for re-building bridges between the Punjabis abroad and the Punjabis at home. These moves will not only lead to postal communications but also, in due course, personal visits to maintain the link with our ancestral land.

(k) Youth Camps: A matter of far reaching effects for the maintenance of links with our ancestral land will conclude this section. Punjabis abroad are not aware of any attempt by any Punjabi government or non-government agency in this direction, though the practice is common in other countries. All emphasis must be laid on the organisation in the Punjab of annual work camps for young descendants of Punjabis abroad, to rouse in them the dormant Punjabi instincts. These annual camps may be of durations not less than four weeks nor more than eight weeks. The participants in the annual camps should meet their own passage expenditure to and from the camps in the Punjab. Or their passages may be subsidised by sponsoring Punjabi institutions abroad. However the expenditure for running the camps should be met by the Punjab government or non-government agencies organising such camps.

The participants should be exposed to the Punjabi way of life, Punjabi language, culture and tradition, by properly trained personnel. They should collectively visit important institutions connected with the glory of the Punjab by the way of study tours, and not merely like foreign tourists. They should be joined by local Punjabi youth. The selected youth sent from abroad should, before proceeding be equipped, by the sponsoring institutions, with the rudiments of speaking, reading and writing Punjabi.

Such youth exchange programs will have fantastic benefits for the descendants of the Punjabis abroad by bringing them in personal contact with real living young Punjabis instead of gathering knowledge from books. The outlook of the youth in the Punjab will tremendously widen,



when they are exposed to youth raised in foreign lands. The benefit will not remain with the few that attend the annual camps but will spread gradually on both sides. The cumulative effect of such a move tenaciously maintained can well be imagined.

There is no lack of organisational talent for these camps in the Punjab or abroad. There is no lack of accommodation or transport facilities. The finance, mainly for food and cleaning material, can be easily budgeted. The annual requirements could be presented to the government and non-government agencies interested in the maintenance of permanent link between the Punjab and the Punjabis abroad.

This will not be too high a price to pay for the glory of the Punjab to be maintained among generations to come. Posterity will not only carry sweet memories about persons who make a beginning in this project, but will also carry on comfortably once the initial plans are laid out.

#### CONCLUSION:

In the circular issued by Giani Zail Singh, the Chief Minister of the Punjab, are set out eight items to focus the attention of the World Punjabi Conference. Of these one item concerns specifically Punjabis abroad: "To consider measures for promoting energetic contributions of Punjabis towards international understanding so that the Punjabis settled abroad and in other States may, while maintaining their pride in being Punjabis, remain loyal to the States and countries of their domicile and there ease tensions and generate goodwill".

This paper, prepared by a Punjabi domiciled abroad, in consultation with others similarly domiciled, shows in plain language, that at present Punjabis abroad are loyal to the countries of their adoption. The world's political circumstances have created a situation wherein they have to be loyal. If they be otherwise, they have to pack up and go where their loyalties belong. Perhaps the Punjab government or the Punjabis in India may in no way

promote any more congenial atmosphere among the Punjabis abroad in this direction.

On the contrary the Punjabis abroad feel that the need is to maintain their pride in their Punjabiness. In certain respects such pride is diminishing quite rapidly. Indeed the attitude of the Punjabis in India towards Punjabis abroad tends to accelerate the process. This paper attempts to show how this trend may be checked and the links between the Punjab and the Punjabis abroad may be maintained, and perhaps strengthened.

From past experience it has been generally noted that in India large colourful gatherings are held, long speeches laden with praises in poetic language are delivered, commendations in words and monetary awards are showered upon selected persons in recognition of distinctions in their respective fields. Once that is over everyone returns home to gloat over the grandiose they have passed through. This should not be the beginning and end of the World Punjabi Conference.

This paper spells out what action is necessary for the future, particularly for the good of the Punjabis abroad in matters of religion, culture and tradition. The record of this Conference should not be only paper work to be placed in cold storage for the future. Some practical shape should be given to matters raised, instead of gloating upon the past laurels.

Persons consulted in the preparation of this paper sincerely believe that the suggestions are practical and sound in nature. They are not beyond the means of average human effort and the average availability of funds with our community and the Punjab Government.

Government and non-government agencies in the Punjab have to sacrifice funds for purposes of genuine tangible work to produce lasting impact on future generations. It is hoped that the persons concerned have the will to make a beginning in planning action. The initial results of such action could become visible in two years.

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## GURPURABS — 1977

2 Feb	Wed	Guru Har Rai	Sahib Advent	16 Sep	Fri	Guru Ram Das	Sahib Departure
17 Mar	Thu	" Har Rai	" Guryai	25 Sep	Sun	" Ram Das	" Guryai
20 Mar	Sun	" Amar Das	" Guryai	27 Sep	Tue	" Amar Das	" Departure
23 Mar	Wed	" Angad	" Departure	2 Oct	Sun	" Angad	" Guryai
25 Mar	Fri	" Har Gobind	" Departure	7 Oct	Fri	" Nanak	" Departure
3 Apr	Sun	" Har Kishan	" Departure	28 Oct	Fri	" Ram Das	" Advent
3 Apr	Sun	" Teg Bahadur	" Guryai	4 Nov	Fri	" Har Kishan	" Guryai
8 Apr	Fri	" Teg Bahadur	" Advent	5 Nov	Sat	" Har Rai	" Departure
10 Apr	Sun	" Arjan	" Advent	12 Nov	Sat	" Granth	" Guryai
14 Apr	Tue	" Angad	" Advent	15 Nov	Tue	" Gobind Singh	" Departure
2 May	Mon	" Amar Das	" Advent	25 Nov	Fri	" Nanak	" Advent
10 May	Tue	" Har Gobind	" Guryai	13 Dec	Tue	" Gobind Singh	" Guryai
22 May	Sun	" Arjan	" Martyrdom	15 Dec	Thu	" Teg Bahadur	" Martyrdom
2 June	Thu	" Har Gobind	" Advent	22 Dec	Thu	Baba Ajit Singh	" Martyrdom
9 July	Sat	" Har Kishan	" Advent			" Jujhar Singh	" Martyrdom
14 Sep	Wed	" Granth	" First Prakash			" Zorwar Singh	" Martyrdom
15 Sep	Thu	" Arjan	" Guryai	27 Dec	Tue	" Fateh Singh	" Martyrdom

## CHRONOLOGY OF THE SIKH GURUS

Name	Birth Place	Guryai Place	Joti Jot Place	Birth Year	Guryai Year	Joti Jot Year	Total Age	At what age came to Guru	Years he served Guru	Guryai at age of	Total years of Guryai
1. Guru Nanak Sahib	Nankana Sahib (talwandi)	—	Kartarpur	1469	—	1539	70	—	—	—	—
2. Guru Angad Sahib	Mate-de-Sarai	Kartarpur	Khadur	1504	1539	1552	48	28	6	35	13
3. Guru Amar Das Sahib	Baserki	Khandur	Goindwal	1479	1552	1574	95	67	6	73	22
4. Guru Ram Das Sahib	Lahore	Goindwal	Goindwal	1534	1574	1581	47	18	22	40	7
5. Guru Arjan Sahib	Goindwal	Goindwal	Lahore	1563	1581	1606	43	—	—	18	25
6. Guru Har Gobind Sahib	Vadali	Amritsar	Kiratpur	1595	1606	1644	49	—	—	11	38
7. Guru Har Rai Sahib	Kiratpur	Kiratpur	Kiratpur	1630	1644	1661	31	—	—	14	17
8. Guru Har Kishan Sahib	Kiratpur	Kiratpur	Delhi	1656	1661	1664	08	—	—	05	03
9. Guru Teg Bahadur Sahib	Amritsar	Bakala	Delhi	1623	1664	1675	52	—	—	41	11
10. Guru Gobind Singh Sahib	Patna	Anandpur	Hazur Sahib	1666	1675	1708	42	—	—	39	33
Guru Nanak Sahib	Amritsar	Hazur Sahib (Nander)	(Nander)	1604	1708	—	—	—	—	—	—

Note: Guryai = Ascending to Guru's throne. Joti Jot = Heavenly Departure.

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In view of the numerous and long range benefits of the Sikh Sansar to the future of the Sikh Panth in North America and to assure the financial survival and continuity of the publication, an 'Endowment' Fund has been set up.

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## KOHINOOR — A HISTORICAL SKETCH

Dr. C. J. Singh Wallia

Recently India has asked the British government to return the famous diamond Koh-i-noor (mountain of light), which the British took from the Punjab in 1849. At present set as the central piece of the Queen Consort's crown it is on display along with other crown jewels at the Tower of London.

Although accounts of the origin of the Koh-i-noor vary, they all agree that it was discovered in ancient times in one of the South Indian mines, most likely Golconda. Its first historical record appears in 1306 when the Raja of Malwa surrendered it to Alauddin Khilji, Sultan of Delhi. It remained a proud possession of the Delhi Sultans till 1739, when Nadir Shah, decimating the declining Mughals, took it to Persia, along with the Peacock throne and a thousand camel-load of treasures. After Nadir Shah's assassination by his own bodyguards, it fell into the hands of his general Ahmed Shah Abdali, who later became king of Afghanistan.

In 1813 Shah Shujah, a deposed king of Afghanistan, sought asylum in Lahore under the protection of Maharaja Ranjit Singh. Ranjit Singh agreed to rescue him from Afghanistan on the promise by Wafa Begum, Shuja's chief wife (he had six-hundred of them), that the Koh-i-noor would be presented to him.

Ranjit Singh furnished Shuja with free residence in Lahore. However, Shuja and Wafa reneged on the Koh-i-noor on the pretext that it was in Kandhar, pawned away to a moneylender. Ranjit Singh offered to further assist the impecunious Afghan ex-king with a cash gift of 300,000 rupees and an annuity of 50,000 rupees. Still no Koh-i-noor. Outraged at this brazen breach of promise, Ranjit ordered a siege of Shuja's house. Two days later Shuja capitulated, requesting talks with Ranjit.

Ranjit Singh marched with a select band of his horsemen to Shuhja's residence, where Shuja received him in timorous silence. Sitting at opposite ends of a carpet they inquired after each other's health in cold formality. A long silence. Ranjit, tiring of Shuja's evasive silence, reminded him of the purpose of his visit, the Koh-i-noor. At a mournful nod from Shuja, a servant brought out a bundle of cloth, unrolled it at the center of the carpet, displaying the Koh-i-noor in its full regal refulgence. In keeping with his generous character, Ranjit once again asked Shuja what price he wanted. Shuja replied, "Its price is a heavy stick.

My forefathers obtained it by these means. You have obtained it from me by many blows. A stronger power will deprive you of it, using similar means." Shuja proved wrong. Ranjit, the Lion of Punjab, wore the rose-cut oval Koh-i-noor, set between two lesser diamonds, as an armlet for a quarter century.

In 1849, a decade after Ranjit's death, the British, after six fiercely contested battles, were able to annex the Punjab to their Indian empire. Twelve-year-old Prince Dulip Singh was forced to abdicate, the Koh-i-noor was taken from him and presented to Queen Victoria.

Queen Victoria's consort, Prince Albert, capriciously decided that the diamond needed refinement. A diamond cutter from Holland was commissioned, who cut the Koh-i-noor from 191 carats down to 109, with Prince Albert and the Duke of Wellington personally turning the wheels of the cutting machine.

Queen Victoria wore the Koh-i-noor, set in a brooch, regularly. However she avoided wearing it in the presence of Dalip Singh, a frequent visitor to the palace where he had been taken as her young pensioner. During one of his palace visits (he was a great favorite of the Queen), Victoria showed him the cut diamond, asking him if he recognized it. Dalip walked to a window and gazed into the jewel for a quarter of an hour without a word. Even in the grey mist of London the Koh-i-noor blazed in buoyant brilliance. With a bow, Dalip returned the brooch to the Queen, thanking her for letting him hold it. In private, on several occasions, Dalip referred to the Queen as "Mrs. Fagin—she's really a receiver of stolen property."

India's case for the return of the Koh-i-noor is thus based on the fact that it is completely of Indian origin and belonged to several Indian rulers and finally to a Sikh ruler of the Punjab, before the British took it to England following their conquest of the Punjab.

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## SHABAD\*

Professor Taran Singh

When, from the Bein rivulet, bathing Nanak was called to the court of the Akal Purakh (Timeless Being), he, for the first time, received the *shabad*, revelation, in the voice, non-human, intuitive, and divine, and became the Guru Nanak. Thereafter, he received the *shabad* quite often, which, in his trances, he sung out to the accompaniment of the *rabab* (rebeck), played upon by his life-time companion, Mardana, lovingly remembered as the Bhai (Brother) Mardana, by birth a low caste Muslim *mirasi*. The *Janamsakhi* (biography of Guru Nanak Dev) records, time and again, Guru Nanak's behests to Bhai Mardana: 'play upon the rabab, bani has come'. The bani (text, composition) used to come to him as the *shabad*.

According to the Indian tradition, particularly pointed out by the *Mimamsa*, the veda is *apaurushaya* or un-man-made, and *anadi* or eternal. The Nyayasutras has recognised: *parataksya*, sense-perception, *anuman*, inference, *upman*, analogy and *sabd*, testimony, as the valid sources of knowledge. The subject matter of the *shabad* is that which, in no way, is accessible to senses, and contains, in verbal sounds, the facts pertaining to the regions, beyond the range of human sense-perception. The 'higher truths' are the subject of the *shabad*.

Guru Nanak received the *shabad*, non-human verbal sound, as the sound of the Lord (*khasam*, the Supreme Lord) jaisi mai avai khasam ki bani — and disseminated it, as a broadcast, through himself as the transmitting medium. His 'light' was transferred to his successors, one after the other, and they continued to receive the *shabad*, as

\* In the last issue of *Sikh Sansar*, (March, 1977), the concept of the Guru in Sikhism was among the various theological subjects discussed. There, the thesis was presented that, in Sikhism, the *shabad* (Word of Guru) is the real Guru and the human consciousness (*surat*) is the real disciple. The goal of every seeker is to attain, through meditation on *NAM*, a state in which *shabad* and *surat* merge in each other.

In order to further elaborate on the concept of *shabad* we invited our learned scholar, Professor Taran Singh of the Punjabi University, Patiala, to explain the concept of *shabad* in Sikhism. We are pleased to publish below Professor Singh's paper. In future issues we will similarly publish papers on concept of *surat*.

hukam or command, non-human verbal command, or *dhur ki bani*, *shabad* from the Highest. The corpus of the *shabad* is now the Guru Granth, the Guru *jugo jug atal*, eternal or *anadi*. The bani of the Guru Granth is the *shabad*.

Guru Nanak, unlike Gautam, the Buddha, did not repudiate the Indian tradition of the Sabd, the Veda, nor did he question the validity of truth revealed therein, but he did not recognise the sabd of the veda, as authoritative, for himself. He laid claim to independence in the *shabad* received by him. He was conscious of the fact that the nature form and content or truth, received by him, in *shabad*, is different from the veda (var Sarang, 16.2).

The Guru-Granthian concept of the *shabad* further connotes as this:

- (1) The *shabad* is eternal and historically, its continuity is unbroken. 'ika bani iku Guru iko sabad vichari' the same is the bani, the same is the guru and the same is the *shabad*.
- (2) The *shabad* is the *raza*, will, which creates, sustains and destroys the phenomenal worlds or universes, and again creates them. It is the *kavau*, word, as 'let there be the creation and there was the creation.' 'utpati parlu shabade hovai' - 'creation and destruction come about with the *shabad*.'
- (4) The *shabad* is the *hukam*, order or command, which establishes the law to be followed by me.
- (5) The *shabad* is not exclusive to one or some, rather, any one who consistently goes through a set psycho-somatic discipline can verify the validity of the same through his own experience.

Make contience the furnace,  
patience the smith,  
Understanding the anvil, knowledge the tool.  
Fear the bellows,  
meditative contemplation the fire and love  
the container to collect the nectar -  
This is the true mint for fashioning the *shabad*.

(the ideal living)  
(Japu, 38)

This is the psycho-somatic discipline of the Name.

- (6) The *shabad* is experienceable in all places, it pervades all places as light - 'Shabadu dipaku vartai tihu loi', 'Shabad is the lamp that shine in the three worlds.'



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(7) The *shabad* dwells in all the minds, as the innermost light or truth. 'su shabad ko nirantari vasu alakhan', 'that shabad abides in the innermost recesses of man, hardly known.

(8) The *shabad* is inexhaustible, 'shabad akhutu baba nanaka, 'the shabad is inexhaustible, O'Nanak'.

(9) The *shabad* is the guru enlightener, and it is to be concentrated upon by surti, concentration, meditation to be grasped. 'shabadu guru surti, dhuni chela', 'shabad is the guru constant concentration is the disciples'.

(10) The *shabad* is identified with hukam, command or law, and nam, name or manifestation. Washeguru is the essence of shabad, as accepted in the religion of Sikhism. 'chahu disi hukamu vartai prabhu tera chahu disi namu patalan, sabh mahi shabad vartai prabhu tera chahu disi namu patalan sabh mahi shabad vartai prabh sach karam milai baialang' 'O Lord, Thy order holds sway on the four sides, so does Thy name, even in the lower regions, Thy shabad moves, from within, all'.

Summing up, the *shabad* is the only source of 'higher truth', but its validity is verifiable, in all places, by every one who goes through the set discipline.

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ਹੋਇ<sup>40</sup> ॥ ਹੋਰੁ<sup>41</sup> ਆਖਿ<sup>42</sup>  
ਨ ਸਕੈ ਕੋਇ ॥ ਜੇ<sup>43</sup>  
ਕੋ<sup>44</sup> ਖਾਇਕੁ<sup>45</sup> ਆਖਣਿ<sup>46</sup>  
ਪਾਇ ॥ ਓਹੁ ਜਾਣੈ  
ਜੇਤੀਆ<sup>47</sup> ਮੁਹਿ<sup>48</sup> ਖਾਇ<sup>49</sup> ॥  
ਆਪੋ<sup>50</sup> ਜਾਣੈ ਆਪੋ ਦੇਇ<sup>51</sup> ॥

ਆਖਹਿ<sup>52</sup> ਸਿ ਭਿ<sup>53</sup> ਕੋਈ  
ਕੋਇ<sup>54</sup> ॥  
ਜਿਸਨੋ<sup>55</sup> ਬਖਸੇ<sup>56</sup> ਸਿਫਤਿ<sup>57</sup>  
ਸਾਲਾਹ<sup>58</sup> ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ  
ਪਾਤਿਸਾਹੁ<sup>59</sup> ॥੨੫॥  
ਅਮੁਲ<sup>60</sup> ਗੁਣ<sup>61</sup> ਅਮੁਲ  
ਵਾਪਾਰ<sup>62</sup> ॥  
ਅਮੁਲ ਵਾਪਾਰੀਏ<sup>63</sup> ਅਮੁਲ  
ਭੰਡਾਰ<sup>64</sup> ॥  
ਅਮੁਲ ਆਵਹਿ<sup>65</sup> ਅਮੁਲ  
ਲੈ ਜਾਹਿ<sup>66</sup> ॥

ਅਮੁਲ ਭਾਇ<sup>67</sup> ਅਮੁਲਾ  
ਸਮਾਹਿ<sup>68</sup> ॥  
ਅਮੁਲ ਧਰਮੁ<sup>69</sup> ਅਮੁਲ  
ਦੀਬਾਣੁ<sup>70</sup> ॥  
ਅਮੁਲ ਤੁਲੁ<sup>71</sup> ਅਮੁਲ  
ਪਰਵਾਣੁ<sup>72</sup> ॥  
ਅਮੁਲ ਬਖਸੀਸ<sup>73</sup> ਅਮੁਲ  
ਨੀਸਾਣੁ<sup>74</sup> ॥

Some foolish<sup>26</sup> devourers<sup>27</sup> continue  
devouring<sup>28</sup>.

Good many<sup>29</sup> endure distress<sup>30</sup>, pri-  
vation<sup>31</sup> and perpetual<sup>32</sup> chastisement<sup>33</sup>.  
Even these<sup>34</sup> are Thine gifts,<sup>35</sup> O  
Bestower<sup>36</sup>!

Liberation<sup>37</sup> from bondage<sup>37</sup> is effect-  
ed<sup>40</sup> by God's will<sup>39</sup>. No one else<sup>41</sup>  
has any say<sup>42</sup> in it. If<sup>43</sup> any<sup>44</sup> fool<sup>45</sup>  
dare intervene<sup>46</sup>, he shall know,  
how<sup>47</sup> many lashes he receives<sup>48</sup> on  
his face.<sup>48</sup>

The Lord Himself<sup>50</sup> knows everything  
and Himself gives<sup>51</sup>.

Again<sup>53</sup>, few<sup>54</sup> are they who ack-  
nowledge<sup>52</sup> God's gifts.

He, to whom<sup>59</sup> the Lord donates<sup>55</sup>  
praising<sup>56</sup> and eulogizing<sup>57</sup> Him, O  
Nanak! is the king of kings<sup>58</sup>.

Priceless<sup>60</sup> are Thine merits<sup>61</sup>, O Lord!  
and priceless Thy dealings<sup>62</sup>.

Priceless are Thine dealers<sup>63</sup> and  
priceless Thy treasures<sup>64</sup>.

Priceless are they who come<sup>65</sup> to  
Thee and priceless they who purchase  
and fetch<sup>66</sup> goods from Thee.

Priceless is Thy affection<sup>67</sup> and price-  
less the absorption<sup>68</sup> in Thee.

Priceless is Thy Divine law<sup>69</sup> and  
priceless Thy Court<sup>70</sup>.

Priceless are Thy scales<sup>71</sup> and priceless  
Thine weights<sup>72</sup>.

Priceless are Thine gifts<sup>73</sup> and price-  
less Thy mark<sup>74</sup> of approval.

ਕਈ ਬੇ-ਸਮਝ<sup>26</sup> ਖਾਣਵਾਲੇ<sup>27</sup> ਖਾਈ ਹੀ<sup>28</sup> ਜਾਂਦੇ ਹਨ।

ਘਣੇ ਹੀ<sup>29</sup> ਤਕਲੀਫ਼<sup>30</sup>, ਫਾਕਾ-ਕਸੀ<sup>31</sup> ਅਤੇ ਹਮੇਸ਼ਾ<sup>32</sup> ਦੀ  
ਕੁਟਫਾਟ<sup>33</sup> ਸਹਾਰਦੇ ਹਨ।  
ਇਹ ਭੀ<sup>34</sup> ਤੇਰੀਆਂ ਬਖਸ਼ੀਸ਼ਾਂ<sup>35</sup> ਹਨ, ਹੇ ਦਾਤੇ<sup>36</sup> !

ਕੈਦ<sup>37</sup> ਤੋਂ ਰਿਹਾਈ<sup>38</sup> ਹਰੀ ਦੇ ਹੁਕਮ<sup>39</sup> ਨਾਲ ਹੁੰਦੀ<sup>40</sup> ਹੈ।  
ਹੋਰਸ ਕਿਸੇ<sup>41</sup> ਦਾ ਇਸ ਵਿਚ ਕੋਈ ਦਖਲ<sup>42</sup> ਨਹੀਂ।  
ਜੇਕਰ<sup>43</sup> ਕੋਈ<sup>44</sup> ਮੂਰਖ<sup>45</sup> ਦਖਲ ਦੇਣ<sup>46</sup> ਦਾ ਹੀਆ ਕਰੇ,  
ਉਹੀ ਜਾਣੇਗਾ, ਕਿ ਉਸਦੇ ਮੂੰਹ<sup>48</sup> ਉਤੇ ਕਿਨੀਆਂ<sup>47</sup> ਕੁ  
ਸਟਾਂ ਪੈਂਦੀਆਂ<sup>49</sup> ਹਨ।

ਸਾਂਈ ਸਾਰਾ ਕੁਛ ਖੁਦ<sup>50</sup> ਜਾਣਦਾ ਹੈ ਤੇ ਖੁਦ ਹੀ  
ਦਿੰਦਾ<sup>51</sup> ਹੈ।

ਪੁਨ੍ਹਾਂ<sup>53</sup>, ਵਿਰਲੇ<sup>54</sup> ਹਨ ਉਹ ਜੋ ਹੱਥ ਦੀਆਂ ਦਾਤਾਂ ਨੂੰ  
ਮੰਨਦੇ ਹਨ<sup>52</sup>।

ਜਿਸਨੂੰ<sup>59</sup>, ਸਾਹਿਬ ਆਪਣੀ ਕੀਰਤੀ<sup>56</sup> ਅਤੇ ਸ਼ਲਾਘਾ<sup>57</sup>  
ਕਰਨੀ ਪਰਦਾਨ<sup>55</sup> ਕਰਦਾ ਹੈ, ਹੇ ਨਾਨਕ ! ਉਹ ਬਾਦਸ਼ਾਹਾਂ  
ਦਾ<sup>58</sup> ਬਾਦਸ਼ਾਹ ਹੈ।

ਅਨਮੁਲ<sup>60</sup> ਹਨ ਤੇਰੀਆਂ ਚੰਗਿਆਈਆਂ<sup>61</sup>, ਹੇ ਸਾਹਿਬ !  
ਅਤੇ ਅਨਮੁਲ ਤੇਰਾ ਵਣਜ<sup>62</sup>।

ਅਨਮੁਲ ਹਨ ਤੇਰੇ ਵੱਣਜਾਰੇ<sup>63</sup> ਤੇ ਅਨਮੁਲ ਤੇਰੇ  
ਖਜ਼ਾਨੇ<sup>64</sup>।

ਅਨਮੁਲ ਹਨ ਉਹ ਜੋ ਤੇਰੇ ਕੋਲਿ ਆਉਂਦੇ<sup>65</sup> ਹਨ ਅਤੇ  
ਅਨਮੁਲ ਉਹ ਜੋ ਤੇਰੇ ਕੋਲੋਂ ਸੋਦਾ ਖ਼ੀਦਕੇ ਲੈ ਜਾਂਦੇ<sup>66</sup>  
ਹਨ।

ਅਨਮੁਲ ਹੈ ਤੇਰੀ ਪ੍ਰੀਤ<sup>67</sup> ਅਤੇ ਅਨਮੁਲ ਤੇਰੇ ਅੰਦਰ  
ਲੀਨਤਾ<sup>68</sup>।

ਅਨਮੁਲ ਹੈ ਤੇਰਾ ਈਸ਼ਵਰੀ ਕਾਨੂੰਨ<sup>69</sup> ਅਤੇ ਅਨਮੁਲ  
ਤੇਰਾ ਦਰਬਾਰ<sup>70</sup>।

ਅਨਮੁਲ ਹੈ ਤੇਰੀ ਤਕੜੀ<sup>71</sup> ਅਤੇ ਅਨਮੁਲ ਤੇਰੇ ਵੱਟੇ<sup>72</sup> !

ਅਨਮੁਲ ਹਨ ਤੇਰੀਆਂ ਦਾਤਾਂ<sup>73</sup> ਅਤੇ ਅਨਮੁਲ ਹੈ ਤੇਰੀ  
ਪਰਵਾਨਗੀ ਦਾ ਚਿੰਨ੍ਹ<sup>74</sup>।

The literal translation a word is given by the words with cor-  
responding numbers in the other two columns. Wherever paren-  
thesis appear, read only the contents of the first parenthesis;  
the second parenthesis gives literal meanings.

ਅਮੁਲੁ ਕਰਮੁ<sup>75</sup> ਅਮੁਲੁ  
ਫੁਰਮਾਣੁ<sup>76</sup> ॥  
ਅਮੁਲੋ<sup>77</sup> ਅਮੁਲੁ<sup>78</sup> ਆਖਿਆ<sup>79</sup>  
ਨ ਜਾਇ ॥  
ਆਖਿ ਆਖਿ<sup>80</sup> ਰਹੇ ਲਿਵ<sup>81</sup>  
ਲਾਇ<sup>82</sup> ॥

ਆਖਹਿ<sup>83</sup> ਵੇਦ ਪਾਠ<sup>84</sup>  
ਪੁਰਾਣ ॥  
ਆਖਹਿ<sup>85</sup> ਪੜ੍ਹੇ<sup>86</sup> ਕਰਹਿ  
ਵੇਖਿਆਣ<sup>87</sup> ॥  
ਆਖਹਿ<sup>88</sup> ਬਰਮੇ ਆਖਹਿ  
ਇੰਦ<sup>89</sup> ॥

♦ ♦ ♦  
ਆਖਹਿ ਗੋਪੀ<sup>90</sup> ਤ੍ਰਿ<sup>91</sup>  
ਗੋਵਿੰਦ<sup>92</sup> ॥  
ਆਖਹਿ ਈਸਰ<sup>93</sup> ਆਖਹਿ  
ਸਿਧ<sup>94</sup> ॥  
ਆਖਹਿ ਕੇਤੇ<sup>95</sup> ਕੀਤੇ<sup>96</sup>  
ਬੁਧ ॥  
ਆਖਹਿ ਦਾਨਵ<sup>97</sup> ਆਖਹਿ  
ਦੇਵ<sup>98</sup> ॥  
ਆਖਹਿ ਸੁਰਿ<sup>99</sup> ਨਰ<sup>100</sup>  
ਮੁਨਿ ਜਨ<sup>101</sup> ਸੇਵ<sup>102</sup> ॥

ਕੇਤੇ<sup>103</sup> ਆਖਹਿ<sup>104</sup> ਆਖਣਿ  
ਪਾਹਿ<sup>105</sup> ॥  
ਕੇਤੇ<sup>106</sup> ਕਹਿ ਕਹਿ<sup>107</sup> ਉਠਿ  
ਉਠਿ<sup>108</sup> ਜਾਹਿ<sup>109</sup> ॥

ਏਤੇ<sup>110</sup> ਕੀਤੇ<sup>111</sup> ਹੋਰਿ ਕਰੇਹਿ ॥  
ਤਾ<sup>112</sup> ਆਖਿ<sup>113</sup> ਨ ਸਕਹਿ  
ਕੋਈ<sup>114</sup> ਕੋਇ ॥  
ਜੇਵਡੁ<sup>115</sup> ਭਾਵੈ<sup>116</sup> ਤੇਵਡੁ<sup>117</sup> ਹੋਇ<sup>118</sup> ॥

Priceless is Thy benevolence<sup>75</sup> and  
priceless Thy order<sup>76</sup>.

Beyond price<sup>77</sup> and invaluable<sup>78</sup>,  
Lord can not be expressed<sup>79</sup>.

By continually speaking<sup>80</sup> of Thee, O  
Master ! I remain absorbed<sup>82</sup> in Thy  
love<sup>81</sup>.

The reciters<sup>84</sup> of the Vedas and the  
Puranas proclaim<sup>83</sup> Thee.

The literate<sup>86</sup> repeat<sup>85</sup> Thy Name and  
deliver discourses<sup>87</sup> apropos Thee.

Brahmas speak<sup>88</sup> of Thee and In-  
daras<sup>89</sup> speak of Thee as well.

The milk-maids<sup>90</sup> and<sup>91</sup> Krishana<sup>92</sup>  
speak of Thee.

The Shiva<sup>93</sup> speak of Thee and the mira-  
cle mongers<sup>94</sup> speak of Thee as well.

All<sup>96</sup> the Buddhas, created<sup>95</sup> by Thee,  
proclaim Thee.

The demons<sup>97</sup> proclaim Thee and  
the gods<sup>98</sup> proclaim Thee.

The demi-gods<sup>99</sup>, the men<sup>100</sup>, the silent  
persons<sup>101</sup> and the servants<sup>102</sup> speak of  
Thee.

Good many<sup>103</sup> describe<sup>104</sup> Thee and  
attempt<sup>105</sup> to describe Thee.

Many<sup>106</sup> have repeatedly described<sup>107</sup>  
Thee and arising and getting<sup>108</sup> ready  
have departed<sup>109</sup>.

Were Thou to create as many more as<sup>110</sup>  
already created<sup>111</sup>, even then<sup>112</sup>, they can  
not describe<sup>113</sup> a few<sup>114</sup> virtues of Thine.

The Lord becomes<sup>115</sup> so great<sup>116</sup> as  
great<sup>117</sup> He pleases<sup>118</sup>.

ਅਨਮੁਲ ਹੈ ਤੇਰੀ ਰਹਿਮਤ<sup>75</sup> ਅਤੇ ਅਨਮੁਲ ਤੈਂਡਾ  
ਹੁਕਮ<sup>76</sup> ।

ਮੁਲ-ਤੋ-ਪਰੇ<sup>77</sup> ਅਤੇ ਅਮੋਲਕ<sup>78</sup>, ਸਾਹਿਬ ਬਿਆਨ<sup>79</sup> ਨਹੀਂ  
ਕੀਤਾ ਜਾ ਸਕਦਾ ।

ਲਗਾਤਾਰ ਤੇਰਾ ਉਚਾਰਣ<sup>80</sup> ਕਰਣ ਦੁਆਰਾ, ਹੇ ਮਾਲਕ !  
ਮੈਂ ਤੇਰੀ ਪ੍ਰੀਤ<sup>81</sup> ਅੰਦਰ ਲੀਨ<sup>82</sup> ਰਹਿੰਦਾ ਹਾਂ ।

ਵੇਦਾਂ ਅਤੇ ਪੁਰਾਣਾਂ ਦੇ ਪਾਠੀ<sup>84</sup> ਤੈਨੂੰ ਹੀ ਪੁਕਾਰਦੇ<sup>83</sup>  
ਹਨ ।

ਪੜ੍ਹੇ ਲਿਖੇ<sup>86</sup> ਤੇਰਾ ਨਾਮ ਉਚਾਰਦੇ<sup>85</sup> ਅਤੇ ਤੇਰੇ ਬਾਰੇ  
ਭਾਸ਼ਨ ਦਿੰਦੇ ਹਨ ।

ਬਰਮੇ ਤੇਰਾ ਜ਼ਿਕਰ<sup>88</sup> ਕਰਦੇ ਹਨ ਅਤੇ ਇੰਦ੍ਰ<sup>89</sup> ਭੀ  
ਤੇਰਾ ਹੀ ਜ਼ਿਕਰ ਕਰਦੇ ਹਨ ।

ਗੁਆਲਣਾ<sup>90</sup> ਅਤੇ<sup>91</sup> ਕ੍ਰਿਸ਼ਨਾ<sup>92</sup> ਤੇਰਾ ਹੀ ਜ਼ਿਕਰ ਕਰਦੇ ਹਨ ।

ਸ਼ਿਵਜੀ<sup>93</sup> ਤੈਨੂੰ ਆਖਦਾ ਹੈ ਅਤੇ ਕਰਾਮਾਤਾਂ ਕਰਣ ਵਾਲੇ<sup>94</sup>  
ਭੀ ਤੈਨੂੰ ਹੀ ਆਖਦੇ ਹਨ ।

ਸਾਰੇ<sup>96</sup> ਬੁਧ, ਜੋ ਤੈਂ ਸਾਜੇ<sup>95</sup> ਹਨ, ਤੈਨੂੰ ਹੀ ਪੁਕਾਰਦੇ ਹਨ ।

ਦੈਤ<sup>97</sup> ਤੈਨੂੰ ਆਖਦੇ ਹਨ ਅਤੇ ਦੇਵਤੇ<sup>98</sup> ਭੀ ਤੈਨੂੰ ਹੀ ਆਖਦੇ  
ਹਨ ।

ਦੇਵਤੇ<sup>99</sup>, ਮਨੁਖ<sup>100</sup>, ਮਨੁਧਾਰੀ<sup>101</sup> ਅਤੇ ਸੇਵਕ<sup>102</sup> ਤੇਰਾ ਹੀ  
ਜ਼ਿਕਰ ਕਰਦੇ ਹਨ ।

ਘਨੇਰੇ<sup>103</sup> ਤੈਨੂੰ ਬਿਆਨ<sup>104</sup> ਕਰਦੇ ਹਨ ਅਤੇ ਬਿਆਨ  
ਕਰਨ ਦਾ ਹੀ<sup>105</sup> ਕਰਦੇ ਹਨ ।

ਬਹੁਤਿਆਂ<sup>106</sup> ਨੇ ਤੈਨੂੰ ਬਾਰੰਬਾਰ ਬਿਆਨ<sup>107</sup> ਕੀਤਾ ਹੈ ਅਤੇ  
ਉਹ ਖੜੇ ਤੇ ਤਿਆਰ<sup>108</sup> ਹੋ ਟੁਰ ਗਏ<sup>109</sup> ਹਨ ।

ਜੇ ਕਰ ਤੂੰ ਐਨੇ ਹੋਰ ਰਚ ਦੇਵੇਂ ਜਿਨ੍ਹੇ<sup>110</sup> ਅਗੇ ਰਚੇ<sup>111</sup>  
ਹਨ, ਤਾਂ ਭੀ<sup>112</sup>, ਉਹ ਤੇਰੀਆਂ ਥੰਡੀਆਂ ਜੇਹੀਆਂ<sup>113</sup>  
ਨੇਕੀਆਂ ਭੀ ਬਿਆਨ<sup>114</sup> ਨਹੀਂ ਕਰ ਸਕਦੇ ।

ਸੁਆਮੀ ਐਡਾ<sup>115</sup> ਵੱਡਾ ਹੋ ਜਾਂਦਾ<sup>116</sup> ਹੈ ਜੇਡਾ<sup>117</sup> ਵੱਡਾ  
ਉਸ ਨੂੰ ਚੰਗਾ<sup>118</sup> ਲਗਦਾ ਹੈ ।

# Sansar Communications

by: Ajaib Singh Sidhu

## INTERNATIONAL SIKH YOUTH EDUCATIONAL SEMINAR

The Sikh Students' Federation, Nairobi (Kenya) is holding this Seminar. They have asked for at least two speakers from the U.S.A. and Canada to participate in this Seminar. If you are interested, please contact Sardar Sarabjeet Singh, Secretary, Sikh Students' Federation, P.O. Box 11295, Nairobi, Kenya.

We congratulate the Federation for this noble cause.

## SIKH COUNCIL OF KENYA

After a long and hard struggle, a dream of the Sikhs in Kenya to establish a Sikh Council has come true. It will manage all social or religious institutions and trusts belonging or relating to the Sikh Community in Kenya in agreement with their existing managements and at the request of the Sikh members of a Gurdwara concerned, to assist in the management and to take over and look after any Gurdwara.

It will make representation to the Government or semi-government bodies on all matters concerning the Sikhs in Kenya. For any further information, contact S. Teja Singh Bhabra, Secretary Sikh Council of Kenya, P.O. Box 44741, Nairobi, Kenya.

## SANT ATTAR SINGH ARDH SHATABADI COMMITTEE MASTUANA Distt. SANGRUR, PUNJAB, INDIA.

An Ardh Shatadbi Committee has been constituted by the Akal Council for commemorating the memory of the Great Sikh Devine, Sant Attar Singh Ji from January 30, 1977 to January 30, 1978.

The following ten point program has been drawn up for translating the dreams of this great visionary into reality.

1. Eradication of illiteracy of the district with the help of teachers and students.
2. Establishment of Rural University at Mastuana as conceived by Sant Attar Singh Ji.
3. Imparting of Job Oriented Education.
4. Starting of Coaching classes for competitive examinations.
5. Absorption of educated unemployed youth of the district in useful vocation.

6. Improvement of Agriculture, Horiculture and Forestry with the help of Agriculture Universities and other Experts so as to raise the economic standard of the people.
7. Development of small scale and cottage industries with the help of Banks, Industries Deptt. and Commerce Ministry.
8. Eradication of Social Evils such as litigation, dowry, intoxication and superstitions etc.
9. Establishment of Akal Ashram for the homeless and helpless people.
10. Establishment of Akal Sangeet Academy to bring solace to humanity through Kirtan.

The implementation of the program requires lots of funds, cooperation of intellectuals and sincere services of the devotees. We hope you will extend your cooperation in the form and manner the Waheguru has bestowed upon you. For further information, contact Sardar Lal Singh Giani, M.A., at the above address.

## THIRD ANNUAL RETREAT IN PENNSYLVANIA

For the second successive year, 96 Sikhs gathered from March 25 to 27, 1977, at the small village of Cowan, Pennsylvania. The idyllic wooded site was the Brown Conference Center of Bucknell University. Fifty-four men and women and 42 children and youth came from New York, New Jersey, Maine, Rhode Island, Washington D.C., Maryland, Pennsylvania and Ohio to Participate. Local arrangements were made through the courtesy of Dr. Balwant Singh, who is a Professor of Management at Bucknell University, Lewisburg, Pa.

The daily routine started at 5 a.m. with morning prayers and *Keertan*. The day was spent on two aspects of Sikh life: 1) a consideration of some contemporary social and cultural aspects of Sikh community life in North America. Activities included lectures, workshop, symposium, and for the Sikh youth, some instruction in our heritage. The program benefited significantly from the presence of Dr. Trilochan Singh, an eminent Sikh historian, who had been invited from London for this purpose.



## Sansar Communications

In addition to instructional program for the attending children, the proceedings consisted of (a) a seminar coordinated by Dr. Harbans Lal on *Guru Mantra* in Sikhism. Drs. Harbans Lal and Balwant Singh presented prepared papers on the subject; (b) an unusual workshop on 'Operational Significance of *Nam*'. In this activity, coordinated by Dr. Balwant Singh, the participants were divided into several small groups led by Mr. Ajit Singh Brar, Mrs. Anupma Sethi, Mrs. Jagjit Singh, Mrs. Daljit Singh Ahluwalia, Mrs. Ujagar Singh and Dr. Amir Singh Malhotra. These small groups discussed the thought contents of a *shabad* and the application of its concepts to daily life. Finally, a panel consisting of Drs. Balwant Singh, Harbans Lal and Harbans Singh under the direction of Dr. Trilochan Singh conducted a discussion of the *Shabad* and its relevance to life; (c) finally a session moderated by Dr. I. J. Singh was devoted to the socio-political aspects of the Sikh community life in North America. Topics discussed ranged widely with strong participation by children and youth. Dr. Trilochan Singh read a prepared paper on "*Sikhs and Sikhism, Today and Tomorrow*". A lively discussion followed. Discussion also focused on the possibility and desirability of a four - week youth camp where a young Sikh child would not only learn indoor and outdoor activities as are found at conventional summer camps but would also learn aspects of our heritage such as Sikh history, music, Punjabi language and Sikh theology.

A sense of the participants was that periodic workshops-symposia should be held at an annual basis in different parts of the country which would provide the Sikhs an opportunity for self-appraisal and renewal of their religious practices and beliefs. The retreat was jointly arranged by Drs. Balwant Singh, Harbans Lal and I. J. Singh from any of whom further information may be obtained.

*I. J. Singh, New York University*

### BHAI KANHAIYA HOSPITAL AT ANANDPUR SAHIB

During a visit to Anandpur Sahib, hometown of Guru Gobind, I noticed with great concern how the town of the Great Master is doing. One of the ways I thought we could contribute our humble mite to the survival of this great citadel of the Guru's philosophy is by transferring one of the facets of His teaching into a real monument.

You, perhaps, have heard the story of Bhai Kanhaiya who was taught by the Guru to heal the wounds of all people, even the enemy, irrespective of caste, creed or religion. This was initiated long before the modern concept of the Red Cross came into being. How many people in the world know that it was Guru Gobind Singh who had the compassion to put medicine on the wounds of even his enemies and thus ushered in the idea of the Red Cross nearly 300 years ago?

With all this in view, a few of us decided to form the Bhai Kanhaiya Hospital Society to set up a hospital and health center at Anandpur Sahib that would perpetuate the spirit and devotion behind this man. The co-operation of the Punjab Government was sought which donated 90 acres of land. The Society is chaired by a man of honour and integrity, Mr. H.S. Malik. I seek your co-operation in subscribing to this monument of the Guru's Philosophy. We need a large sum of money for there must not be any dearth for a cause as great as we are trying to espouse.

We wish to appeal to the Khalsa all over the world to join hands with us in building this noble institution into a Hospital of Renown, staffed with doctors and nurses who will work with the same compassion and spirit of Bhai Kanhaiya.

We seek your help, your patronage, your money. Please do send us a cheque or moneyorder, payable to the Bhai Kanhaiya, Society 7, Palam Marg, Vasant Vihar, Dew Delhi, India.

**Manmohan Singh**

*Member of Government Council*

### SRI NANKANA SAHIB FOUNDATION

Sardar Ganga Singh and Sardar Kartar Singh represented the Sri Nankana Sahib Foundation on Guru Nanak Dev Ji's birthday at Janamasthan, last year. A resolution was introduced by S. Ganga Singh and seconded by S. Karnail Singh Deol Advocate, Chandigarh. The resolution demanding full participation in the management to preserve the sanctity of the Sikh Shrines, according to our religious traditions, was unanimously passed by more than 4,000 Sikhs from all over the world, with "*JAKARAS*".

The Foundation has been contacted by the authorities in Pakistan on this issue and is in correspondence with the Minister of Religious Affairs. Pilgrims from Afghanistan, England, Hong Kong, Iran, Malaysia, and Swat (Pakistan) voiced a strong support for our purely genuine religious demand. The Foundation is busy compiling the names and addresses of such Gurusikhs.

# Sansar Communications

The foundation will make every possible effort to organize a Jatha to go to Nankana Sahib on Guru Nanak's birthday in November this year again. We genuinely feel that until and unless we prove to Pakistan that we really care for our beloved Gurudwaras, the Government's response is going to be lukewarm.

A documentary film is available about our Jatha's visit to all shrines in Pakistan. It is 600 feet of 8mm color film and the cost is \$120.00. For more information, contact Sardar Ganga Singh, 1028 Connecticut Avenue, N.W. Suite 905, Washington, D.C. 20036.

## CENTRAL GURMAT PARCHAR BOARD

The Central Gurmat Parchar Board was formed in May 1974, to advance the Sikh Religion in and out of India by distribution of books to the libraries and individuals.

The Central Gurmat Parchar Board expects every Gursikh:

- (i) To co-operate and help in the work of Gurmat Parchar by giving donations or Board's approved books to the Board.
- (ii) To join hands to form local Gurmat Parchar Boards in India and abroad and affiliate them to the Central Gurmat Parchar Board.
- (iii) To take "Khande Ka Amrit" if not already done, and persuade others particularly patit Sikhs to bring them back to the Guru's lap.
- (iv) To try to understand the teachings of Sri Guru Granth Sahib and do "simran" daily and persuade others (ap japo avra nam japavo) for a blissful life, here and hereafter: Lok sukhie parlok sohile.
- (v) Sikh youth to read Panjabi and recite daily prayer and study Sri Guru Granth Sahib with thoughtful mind and lead life of gursikh just as a locust which has its roots deep below the water but rises above it.
- (vi) To study standard books on Sikh religion for intelligent interpretation and to grow rich with peace at heart deserving of God's grace.
- (vii) To initiate at least one non-sikh each year into the knowledge and teachings of Gurus.
- (viii) Scholars to write books, tracts or translate gurbani in other languages for furtherance of the Aims and Objects of the Board published overleaf. Scholars will be given suitable remuneration if their writings are approved by the Board for publication.

- (ix) Gurdwara Prabandhak Committees, Singh Sabhas, Boards, Foundations, Societies, etc. to help the Board in the service of the Guru by contributing approved books or donations.

For further information, contact any of the following:

Mr. Hari Singh Everest  
2217 Melba St., Yuba City, CA., U.S.A. 95991

Mr. Kuldeep Singh  
1461 Oak Crest, Troy, Michigan, U.S.A. 48084

Mr. G. S. Sidhu  
The Sikh Missionary Society, U.K.  
20, Peacock St., Gravesend, Kent, England

General Secretary  
9 Atal Road, Lucknow, India

Captain Bhag Singh  
President

## OUTSTANDING IMMIGRANT AWARD

The International Institute of San Francisco Bay Area awarded the 1977 Outstanding Immigrant Award for India to Sardar Sukhmander Singh. The benediction at the awards dinner was performed by Sardar Gurbachan Singh Sikand. Our congratulations to both of them for this great honor. The dinner was attended by more than 1,000 leading citizens of the Bay Area.

## ESSAY CONTEST

The Sikh Renaissance Institute of New York announces its second annual essay contest for Sikh children living in the United States and Canada.

The competition is divided into four categories from grade six level and under to college level. The subject of the essay is "Experiences as a Sikh Youth in North America, particularly in schools, neighborhoods and places of worship".

For further information, write to the Institute, 500 Riverside Drive, Box 24, New York, N.Y. 10027.

## CONGRATULATIONS

The marriage of Harjas Kaur, daughter of Sardar Amar Singh Chhatwal, Managing Editor, The Sikh Courier, 88 Mollison Way, Edgware, Middlesex, Greater London, with Sardar Davindar Singh, son of Sardar Labh Singh Brar of New Delhi, took place in London. Our congratulations to the couple.

## AMERICAN SIKHS AND US

Sardar H. S. Malik\*

I for one am deeply concerned over the debate that has been going on for some time now both in the Gurmukhi press in India and also in America over the relations between the American Sikhs and the Indian Sikhs. I believe that the emergence of American Sikhs is of very deep significance at the present time and also for the future and as one who is deeply devoted to our traditions and our faith I feel that it is up to all of us to work for a true and deep understanding between our American brothers and sisters who have embraced Sikhism and those of us who were born and bred as Sikhs.

Let me say at once that I am full of admiration for the American Sikhs and feel that in bringing to them the Guru's message Yogi Harbhajan Singh has achieved a most admirable and significant accomplishment. That it should have happened in the U.S.A., the country that having attained the highest standards of material living and being disillusioned with that achievement unaccompanied as it is by any spiritual development, is of deep significance not only for Sikhs everywhere but for the whole world which is now living in a state of uncertainty and apprehension despite the tremendous progress in science and technology.

I have not had the advantage of seeing the American Sikhs at home in America but my wife and I have met several of them in India during their regular visits and we have had them in our home, talked with them, heard them do Kirtan and we feel very close to them. Their obvious dedication to

Nam and Gurbani and their deep devotion, their way of living, the way of true Gursikhs have impressed us deeply and we feel strongly that they have a most important contribution to make in bringing to a large circle of people the knowledge of the Sikh way of life.

Much of the prevalent criticism of the American Sikhs and Yogi Harbhajan Singh is directed towards that part of their living which is concerned with Yoga as it is felt that Kundalini and Tantric philosophy and practice have no place in the Sikh way of life.

This, I feel is a vital issue. Yogi Harbhajan Singh admits that unless he had included Yoga in his teaching in America he would not have had the success that he has had in winning over as many Americans as he has done to Sikhism.

The question for us all, including Yogi Harbhajan Singh and the American Sikhs is whether Kundalini and the Tantric philosophy and practices are part and parcel of the American Sikhs way of life, or are *Nam* and *Gurbani* their guiding principles with the practice of Yogic physical culture as an aid towards an healthy and happy life.

On this issue there can be no two opinions. The tantric philosophy is contrary to Sikhism and cannot be combined with it. Our Gurus condemned it and over and over again reminded us that this only interfered with devotion to Nam which was the only way for Man to find himself.

This being the case I venture to suggest to Yogi Harbhajan Singh that he should make this crystal clear. If there is any confusion on this point then I feel that the whole movement to which I attach so much significance cannot survive as a purely Sikh development.

When I met Yogi Harbhajan Singh in Delhi about four years ago I noticed a certain boastfulness in him which seemed to me not in keeping with the Sikh Sikhaya "*Man Neevan Tay Matt Uchi*" and I took the liberty of pointing this out to him, reminding him that he was but the instrument through whom the Guru was working and he must never forget this. His reply was "Malik ji, you don't know what attacks I am undergoing. I have to be aggressive to defend myself".

\*Sardar H.S. Malik A devoted Sikh, an accomplished statesman, a cultured human being and a stalwart humanist needs no introduction. The Sikh Foundation is proud of his patronage.

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## SANSAR COMMUNICATIONS

### ELECTION VICTORY FOR GAIL SIDHU

Gail Sidhu, who along with her husband, Dr. Gurnam S. Sidhu, has played an active role for the betterment of the Sikh community in the San Francisco Bay Area in the past, was elected to the Board of Trustees of the Livermore Valley Unified School District in March, 1977. Mrs. Sidhu defeated two other contestants in the election by a wide margin. Mrs. Sidhu says that the educational philosophy of the school district has a lasting impact on the development of our children. Frequently, there are subtle pressures by special interest groups to impose their brand of philosophy on all children in ways that violate the Constitution and the national laws. Mrs. Sidhu's election was considered a victory for the moderate forces of the Livermore Valley population.



I find the same touch of arrogance in the letter from Premika Kaur that appears in the September 1976 issue of "*The Sikh Sansar*". If I may say so, we Sikhs are not as bad as she makes out. While it is true that many of us fail to live up to the high standards laid down for us by our Gurus there are many also who quietly and without any publicity are living good lives as *Gursikhs*. It is not wise to generalize on insufficient knowledge. At the same time let us not forget that such intemperate aggressiveness is born of the desire to stand up in defence of their teacher Yogi Harbhajan Singh to whom they are naturally devoted and who they feel is the target for unjustifiable criticism.

The really important point is whether the American Sikhs look upon Yogi Harbhajan Singh as a Guru. At one time there were many reports to this effect. It is also a fact that many religious teachers in India also fall under this temptation and deliberately encourage their followers to worship them rather than Guru Granth Sahib. People were therefore all the more ready to believe in these rumours.

It is only fair to state and I do so quite categorically that all the American Sikhs whom we have met here whom we have questioned on this point have assured us that while they love and respect Yogi Harbhajan Singh as the teacher who initiated them into the Sikh way of life, their Guru is Guru Granth Sahib. Yogi Harbhajan Singh himself has often reiterated this.

Finally my plea both to our own people and to our American brothers and sisters who are now our brothers and sisters in faith is "Let us all get together. Instead of picking out faults and omissions in others let us search our own souls and ask 'How can we become worthy of our great heritage and remember always to be good Sikhs so that we may contribute to that great enlightenment which can come to the world at large which is so badly needed today if Humanity is to survive the calamity that threatens us all'".

Remember the miracle that the greatest and most wondrous of all men, Guru Gobind Singh achieved with his Khalsa. The miracle can be repeated if we follow the path laid down by the Guru.

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#### NOTICE TO SUBSCRIBERS

We are sorry to announce that due to the increased cost of printing and mailing, we have been forced to increase the annual subscription from \$5.00 to \$8.00. This will be effective from 1st April, 1977. You can still avail of the current rate, and save money by sending your subscription for the next 4 to 5 years, even if it is not due now. . . *Hurry up!*

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#### Life Membership

For the time being, the Life Membership rate of \$150.00 remains same. We invite you to become a Life Member and join us in our effort to disseminate literature on Sikh religion, history and culture in the United States and Canada. We would like to remind our readers that *The Sikh Foundation* is a tax-exempt society.

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#### ***We Regret New Register of Sikhs Unfeasible . . .***

When in 1972 "*Register of Sikhs in the U.S.A. and Canada*" containing 520 family names was published, the trustees of the Sikh Foundation felt the satisfaction of another small accomplishment. But soon it was realised that we had covered only a minuscule fraction of the Sikh population and that a more complete register could be very useful to our extended Sikh community in many different ways. So it was decided to publish another register of the Sikhs, possibly covering as many as 10,000 names.

In spite of the many announcements and solicitations through the *Sikh Sansar*, through local representatives and some personal contacts since early 1975, the response has been disappointing—far below 100 names. Perhaps a method more suitable for eliciting responses from

the Sikhs could have been adopted. But under the circumstances we regret that we are unable to publish the Register.

To those who had contributed toward this worthwhile project we offer our thanks and appreciation. You have shown a sense of pride in being a part of the Sikh community and a willingness to involve yourself and take some action in support of our convictions.

Since the publication of the Register is not feasible at this time, we suggest that your contribution for this project be now used as (1) subscription to the *Sikh Sansar* or (2) a special donation to the *Sikh Sansar*. Those who do not agree to either of the above two suggestions can obtain a refund by writing to the Sikh Foundation, P. O. Box 737, Redwood City, California 94064.

## THE SIKH RENAISSANCE ITS ORIGIN AND ACHIEVEMENTS

\*Partap Singh, M.A.

Sikhism, being a monotheistic and a proselytising religion, welcomes men of all castes and creeds into its fold. It teaches equality of all mankind and abjures the idea of distinction of castes and creeds. Shri Guru Amar Das Ji made it a condition that those who wished to see him or came to seek his spiritual aid must inter-dine and receive food from a common kitchen before they could be received by him. Sri Guru Gobind Singh Ji emphasised this still further, and his disciples at the time of initiation had, and have upto this time, to eat out of a common plate. They recognised him as their father and joined the brotherhood as members of one and the same family. Guru Gobind Singh Ji, therefore, laid down certain discipline, which were different than those of Hinduism, to be observed by the members of his newly formed brotherhood.

Sikhism is basically a missionary religion and its universal teachings are intended to reach nook and corner of the world. Shri Guru Nanak Dev, its founder, travelled far and wide to give his message of love, equality, righteousness and service. He crusaded against rituals and told the people that the appearance, dress, the rituals had nothing to do with realising God. The way to God was love for human beings through righteous actions and through contemplation on one and only one Creator. It is, therefore, incumbent upon the followers of the Guru that his unique and universal teachings be made known all the world over, for the good and salvation of humanity.

To the noble principle of universal brotherhood and love, Guru Gobind Singh added the militant ideal of the Khalsa, which breathed into its devotees a spirit of invincibility in the struggle against evil and tyranny from any quarter, irrespective of race or nationality. This was combined in one philosophy the gentleness of universal brotherhood with the spirit of service and sacrifice in the noble cause of fight against injustice and tyranny. It is the duty of the Sikhs to carry this message to the whole world but they have not only failed to discharge this duty but also have not imbibed it in their own lives.

Religion is a thing to be practiced. It is not a verbal duel or mental gymnastic and no religion surpasses the universal teaching of the Sikh Gurus that lay all the emphasis on the practice of its high principles. Because of the lack of proper facilities for parchar and understanding of Gurbani, there has been a gradual fall and decay in the purity of Sikhs precepts. This decay had in fact started in the very heyday of Sikh Raj, when belief in the Guru was eroded. The idea of brotherhood of the Panth was discarded. Sikhs fell prey to superstitions and idolatry. A sense of lassitude pervaded Sikh society and it relegated into the priest-ridden debilitating

cults that are anti-thetical to Sikh monotheism. The teachings of the Gurus were forgotten and the Holy Granth was confined to the Gurdwara and the Dharmshalas only.

Sikhism, being a monotheistic and a proselytising religion, welcomes men of all castes and creeds into its fold. It teaches equality of all mankind and abjures the idea of the distinction of castes and creeds. Shri Guru Amar Das Ji made it a condition that those who wished to see him or came to seek his spiritual aid must inter-dine and receive food from a common kitchen before they could be received by him. Sri Guru Gobind Singh Ji emphasised this still further, and his disciples at the time of initiation had, and have upto this time, to eat out of a common plate. They recognised him as their father and joined the brotherhood as a member of one and the same family. Guru Gobind Singh Ji, therefore, laid down certain disciplines, which were different than those of Hinduism, to be observed by the members of his newly formed brotherhood.

He died in 1708 A.D. After his death Sikhs fell prey to the tyranny of the Muslim rulers and had to leave their homes and hearth and take shelter in the deserts of Rajasthan. When they were fighting the battle for their Hindu brethren, their families were looked after by them during this period. Naturally, some of the practices that were being observed by Hindus and were not inconsistent with the monotheistic teachings of the Guru crept among the Sikhs at that time.

Then came the Sikh Raj. During the reign of Maharaja Ranjit Singh certain tenets and practices of Sikhism fell into partial disuse due to Brahminical influence at his court. However, after his death, the Hindus began to say that the Sikhs after all are Hindus, attempts were made to absorb them as had been done in the case of other communities. They even declined to recognise the Sikhs as a distinct Community.

The Sikhs themselves were divided into two camps, the pure Khalsa who observed all the ordinances of the Guru including rejection of idol

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\*Hony. Secretary, Kendri Sri Guru Singh Sabhas, New Delhi.

worship and those who had leaning towards Hinduism. The Puritans regarded Guru Granth Sahib as their Guru and emphasised that it contained not only the teachings of the Gurus but lays down the laws to be observed by the Sikhs. On the other hand, the Hinduized Sikhs practiced most of the rituals of Brahmanical religion and were Sikhs just in name only. To restore the ancient purity of the original faith and to bind the Sikhs into a united and separate community certain attempts were made from time to time but these did not meet with much success.

In 1877 Swami Daya Nand Saraswati arrived in Lahore at the invitation of the educated Punjabis. His vision of Hinduism based on the infallibility of the Vedas, shorn of idolatry, polytheism and the intricacies of caste system, possessing rationality and modern science found ready acceptance not only amongst the educated Hindus but also among a few educated Sikhs. Young educated Sikhs initially responded to the Samaj with sympathy and interest as they considered the Arya Samaj to be a movement which sought to create a purified society, devoid of idolatry, caste and the evils of priestly dominance. The Samaj's major targets for criticism at that time were orthodox Hindus, Islam and the Christianity. Bhai Jawahar Singh, one of the founder members of Singh Sabha, worked closely with Swami Daya Nand and served as Secretary of the Lahore Arya Samaj from its inception. His leadership in the Samaj brought Bhai Ditt Singh Gyani and Bhai Maya Singh and other Sikhs to the Samaj fold.

The Sikh-Arya cooperation worked well for a year or so. Thereafter the Arya Samajists in their new found zeal for reforms began decrying Sikh Gurus and Guru Granth Sahib and deriding Sikh way of life. This onslaught led to an equally violent reaction among Sikhs whose leaders sensing danger of Hindu revivalism began to break the shackles with which the Hindus tried to bind them. The criticism went on steadily and its culmination point was reached at the first Lahore anniversary celebrations of the Arya Samaj. Pandit Guru Dutt, one of the leading Arya Samajis, in his speech sharply criticised Sikhism. He trampled upon the honour of the Khalsa Community and claimed that Guru Gobind Singh was not even a hundredth part of Maharishi Daya Nand and that it was difficult to say whether the Sikhs had any religion at all.

Other Arya leaders such as Pandit Lekh Raj and Lal Murli Dhar agreed with Guru Dutt's comment. The reaction among the Sikhs was spontaneous. As a result Bhai Jawahar Singh, Bhai Ditt Singh Gyani and Bhai Maya Singh immediately resigned from the Samaj. They became staunch defenders of the Sikhism and emerged as pioneers of Sikh resurgence movement.

The Sikh Arya controversy quickly moved from the platform to the press and each continued to oppose the other in press as well as on the platform. A few aggressive Arya Preachers not only criticised the Sikh faith, our Gurus and the Holy Guru Granth Sahib but one Sharda Ram Phillauri did so within the holy premises of the Golden Temple at Amritsar. Such public attacks heightened the Sikh sense of awareness.

Besides the Arya Samaj, there was alongside another challenge from christian proselytization. The Christian Missionaries who had been active even during the reign of Ranjit Singh, the Sikh sovereign, became more aggressive with the advent of British rule in the Punjab. They were so confident about the mass conversion of the Sikhs into their faith that one of the English newspapers of that time wrote that:

*"The Christian faith is making rapid progress and makes the prophesy that within the next twentyfive years one third of the Majha area would be Christian. The Malwa will follow suit. Just as we do not see any Buddhist in the country except in images, in the same fashion the Sikhs, who are now here and are visible in their turbans and other religious forms like wrist-bangles and swords, will be seen only in pictures in the museums. Their own sons, grandsons turning Christians and clad in coats and trousers and sporting mushroom-like caps will go to see them in the museums and say in their pidgin Panjabi, 'Look that is the picture of a Sikh-the tribe that inhabited this country once upon a time. Efforts of those who wish to resist the onslaughts of Christianity are feeble and will prove abortive like a leper without hands and feet trying to save a boy falling from a rooftop.'"*

Besides preaching the Gospel the Mission started schools and welfare institutions like hospitals and orphanages. Amritsar, the sacred city of the Sikh Dharma, became an important seat of Church enterprise. A few selected missionaries were specially stationed there to preach the Gospel among the Sikhs who were considered to be more accessible to scriptural truth than the Hindus and the Muslims. Sub-stations of the Missions were opened in some other towns such as Tarn Taran and Ajnala. The Gospel was preached in the neighbourhood of the Golden Temple. It is learnt that there were proposals even to buy the property of the Golden Temple and convert it into a Church.

As a result of Missionary Parghar, in the beginning of 1873, four Sikh students of the Mission High School, Amritsar publicly announced their intention to discard Sikhism and accept Christianity. This shocked the Sikh intelligentsia. A few far-seeing Sikhs, such as Sardar Thakur Singh Sandhanwalia, Baba Sir Khem Singh Bedi,



a descendant of Guru Nanak, Kanwar Bikram Singh of Kapurthala assembled in Amritsar in 1873. After some deliberations, they formed a society with simple, unostentatious name of Singh Sabha.

It undertook to:

- (a) restore Sikhism to its pristine purity;
- (b) to edit and publish historical and religious books;
- (c) to start newspapers, magazines in Punjabi language;
- (d) to reform and bring back to the Sikh fold the apostates.
- (e) to start educational institutions to impart western and religious education.

The second Singh Sabha was formed in Lahore in 1875 by Professor Gurmukh Singh, Bhai Jawahar Singh and Bhai Ditt Singh Gyani. Thereafter, such Sabhas were established in Gujranwala, Gujarkhan, Rawalpindi and other towns of Punjab. At present, there are about two thousands Singh Sabhas in India alone and their total income now exceeds that of the combined income of S.G.P.C., Amritsar and D.G.P.C., Delhi.

This movement soon became popular among the literates. Many Sikh scholars and leaders joined its ranks. It, however, initially met with strong opposition, from the villages. They scorned and ridiculed the members of the Singh Sabhas and the following couplets became the folklore of the Punjab: "When the barn is emptied of gram, what better can you do than turn a Singh Sabhia?" Shabadi Jathas were formed to go round the villages and sing the sacred hymns at the Diwans organised by Singh Sabhas. Thus, this movement picked up momentum and soon the reformist ideology percolated to the Sikh peasantry as well. By and by it brought about awareness among the Sikhs of their glorious past and the excellence of their faith.

The principal dogmas and concept of Sikhism today are the same that were laid down and restored to it by the Singh Sabha movement. The code of conduct as adopted by Singh Sabha, is no doubt being followed by and large by the Sikhs even today but some of the shortcomings and pollutions which Singh Sabha movement sought to fight against and eradicate are creeping in once again. The Sikh youth are going astray. This is, however, not peculiar to Sikhs alone but is common to other Dharmas as well. Human thinking has undergone a revolution. Religion as a dogma has ceased to be a force. World is now more inclined to welfare states and the creation of an egalitarian society. There is revolt against the established order everywhere. The young are wide awake as never before. They value action more than the sermons. There is a general sense of frustration

and disillusionment among the youth. Their faith in society and God has weakened. They find themselves rootless and are in search of peace of mind.

I was in London in September 1970. During one of my talks on Dharma, I was once confronted by a hostile youth audience. When I stood up, young men started shouting, 'We do not believe in religion'. I was amazed but did not yield and continued my talk. They laughed, when I told them, that I too did not believe in the religion as preached and practiced these days. Continuing my talk I said, "A Sikh believes that each person is free to seek spiritual evolution along the path he considers best. Guru Nanak says:

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਨੁ ਮਾਏ ਤਿਸੁ ਪਰਾ ।  
ਤਿਸੁ ਤੇ ਮਨੁ ਤਿਸੁ ਤੇ ਤਿਸੁ ਤੇ ਤਿਸੁ ਤੇ ॥

Our concept of the universe is that of oneness with all things animate and inanimate and as such we do not hold any rigid dogmas. We are tolerant of all religions. My words had soothing effect and thereafter they listened to me patiently. I feel the youth problems need a scientific, systematic, rational and creative approach.

Leading Sikh thinkers, scholars and intellectuals have met off and on to chalk out the ways and means to root out the unsikh-like practices that have crept in the Sikh Society. Articles have appeared in Journals and newspapers. Discussions and Seminars have been held. Attempts have been made in the past by several organisations to remedy the ills but not many, perhaps none, can claim to have achieved the desired objectives.

The first centenary of the birth of Singh Sabha fell in 1973. The Shromani Gurdwara Prabandhak Committee, the supreme religious body of the Sikhs, considered it an opportune time for serious reflection on the present state of Sikhism. It constituted a Committee to celebrate the centenary of the Singh Sabha. S. Hukam Singh was appointed its President. He, in his inaugural address at the first meeting of this newly constituted Committee, said that the task before this Committee was not of a formal routine kind of observance of the centenary but of utilising this occasion for serious introspection on the present state of Sikhism and of making an attempt to purge it of many of the wrong and unsanctioned practices that have crept in the Sikh Society recently.

After celebrating the centenary for two years, it was decided at a historic meeting at Anandpur Sahib in April 1976 that this committee is the only non political forum of all the Sikhs dedicated to Dharm Parchar and therefore be continued under the name of 'Kendri Sri Guru Singh Sabha' as a permanent body.

This newly formed forum has not been constituted merely and only for preaching the Sikh religious tenets but it is an apex body of the Singh Sabhas. Its very name indicates that it is the Central Committee to coordinate the work of all world Singh Sabhas. But paradoxical as it is, this Kendri Singh Sabha does not have its own funds to draw strength from, nor does it possess any powers to enforce its rights and duties and even does not possess its own premises which is such a basic requirement for the functioning of any organisation. It draws its sustenance from contributions etc. and even its affiliated Sabhas are place in more enviable position as they possess their own self-generating resources at their command and thus have the advantage of being more effective than the Central Committee. It is, therefore, unfair to hold this Committee responsible for its resultant weakness which, as explained, are inherent in the situation. The Committee is thankful to such Honorary workers who are doing yeoman's services and also those who are working in our fold and doing so with dedication because it is their own organisation.

The Committee is directing its humble efforts to achieve the following aims and objects namely:

- (i) To work to bring various Singh Sabhas in the country and those functioning abroad into one mainstream and knit them together.
- (ii) To evolve a uniform code of conduct to be observed in all the Gurdwaras under the Singh Sabhas and draw up a model constitution with the assistance and deliberations of those who have the good of Panth at heart so that those who are really devoted to serve the cause of Panth could come forward for service in the organisation at various functional levels;
- (iii) To impart thorough knowledge and imbibe a sense of pride in Sikh religion and its past glorious history in the tender minds of our budding youth studying in schools and colleges for which purpose a Travelling Fellowship Scheme is already functioning;
- (iv) To maximise and supplement the knowledge of Gurbani and Gurmat of the Granthis, Preachers and other Panth Sevakas. The Committee, already started holding Samelans of Granthis for this purpose in villages and towns and now propose to organise such functions at the level of regional Singh Sabhas as well;
- (v) The Committee has embarked on the programme of imparting and accentuating pure devotion to Dharma in the minds of all Sikhs irrespective of and without interfering with their personal political affiliations purely on religious basis;

(vi) It is also one of the basic aims of the Central Sabha to set up Committees at District and State Levels in and outside countries so that the constituents can develop a sense of responsibility and accountability to our religion and impart the same devotion to all others concerned, as well as work steadfastly for keeping our physical form intact and guard against any erosions into it and our pristine purity;

(vii) It is also one of the ideals of the Committee to dispel ignorance in the minds of our masses by explaining to them in plain and simple language the high ideals of Sikh religion and its principles so that they could adopt these in their daily lives;

On the intellectual plane the efforts of this forum to dispel doubts and superstitions and other confusion, by conducting research on Sikh history and other aspects of Gurbani, are very well known to all and need no emphasis.

It is heartening to not that other organisations have adopted and accepted as useful our programmes of Parchar. It is our sanguine hope that the SGPC, Chief Khalsa Diwan and other organisations will give further impetus to these programmes and use their vast organisational and material resources which they are amply gifted with, for the furtherance of these noble causes.

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## GURU TEGH BAHADUR — PROPHET AND TEACHER\*

INDERJIT KAUR SANDHU†

Conquest of fear or Achievement of Fearless state (Nirbhay Pada, in Guru Tegh Bahadur's words), is in fact the ultimate ideal laid down. In fearless state one becomes a jivan-mukta (liberated while living) for whom pleasure and pain praise and blame, gold and steel are alike.

The subject I have chosen for this year's Guru Nanak Lecture relates to Guru Tegh Bahadur, the Ninth Guru or Prophet-teacher of the Sikh faith, because current year is dedicated to the observance of the tercentenary of the martyrdom of the 9th Master and it seemed apt to me to devote the lecture to this theme.

The word 'Guru' has a special connotation in the Sikh system. It is used only for the ten spiritual prophets of the Sikh faith — Guru Nanak to Guru Gobind Singh, and for none other. Now this role of Guru is fulfilled for the Sikhs by the Guru Granth, the Holy book, which was so apotheosized by the last Guru, Guru Gobind Singh, before he passed away in 1708, and is their continuing visible manifestation. The ten Gurus are honoured equally by the Sikhs. They represent for them the same light, the same prophecy, the same teaching. The divine light which came to Guru Nanak manifested itself in ten physical forms.

Each of the Gurus contributed to the development of Sikh society and the Sikh teaching and institutions. Changing historical situations demand fresh responses. In this interaction, the Sikh faith evolved certain definitive characteristics. Up to the four Gurus the Sikhs had gained their identity through the devising of Gurmukhi character for Sikh literature, and established their religious capital at Amritsar. The evolution took an abrupt turn at the time of the fifth Guru.

Guru Arjun met a martyr's death to uphold the right to belief. His son, Guru Hargobind, Nanak VI, sanctioned injustice. In his hands the Sikh faith took on a martial character. Some scholars see in it a departure even deterioration from the teaching of Guru Nanak. But this is a point which requires a more patient and deeper study.

What Guru Hargobind did was a natural response to the new challenges that had arisen. But his basic teaching was in no manner different from

Guru Nanak's nor was Guru Gobind Singh's. Two Sikh bards, Satta and Balwand who lived from the time of the Second Guru to that of the Fifth, wrote in their verses preserved in the Guru Granth:

As the Sikhs discerned, it was from  
one Guru to the next, the same light,  
the same purpose and style,  
only physical frames changed/

The Punjabi words are most beautiful and well-nigh impossible to translate "Joti oha jugat sai sahi Kaya pher paltiai." The light is the same. The purpose, the method is the same. The Master has only changed the body.

It is further supported by Guru Gobind Singh's autobiographical *Bachitra Natak*: 'Nanak assumed the body of Angad . . . Afterwards, Nanak was called Amar Das, as one lamp is lit from another . . . The holy Nanak was revered as Angad. Angad was recognized as Amar Das. And Amar Das became Ram Das . . . When Ram Das was blended with the Divine, he gave the Guruship to Arjun. Arjun appointed Hargobind in his place and Hargobind gave his seat to Har Rai. Har Krishan, his son, then became Guru. After him came Tegh Bahadur.'

This oneness, this unity of the Gurus and their message is a cardinal principle of faith with the Sikhs. They believe that each of the successive Gurus contributed towards the evolution of the creed and organization inherited from Guru Nanak and the existing historical factors.

To briefly narrate the life-story, Guru Tegh Bahadur was born in Amritsar, in the Punjab, on April 1, 1621. He was the youngest of Guru Hargobind's five sons. Even as a small boy, Tegh Bahadur had his moments of seclusion. Yet Guru Tegh Bahadur was not contemplating renunciation or withdrawal. As a young boy, Tegh Bahadur took part in a battle his father had to fight against the Mughal troops. Before his death at Kiratpur, in the Sivalik hills, in 1644, Guru Hargobind named one of his grandsons, Har Rai, as his spiritual successor. Tegh Bahadur retired to Bakala, near Amritsar, along with his mother Nanaki and wife Gujar. For two decades he lived in the solitude of this village spending most of his time in

\*Excerpts from the lecture delivered by Mrs. I.K. Sandhu, Vice-Chancellor, Punjabi University, Patiala on November 2, 1976 at the University of Hull, U.K. as their annual Guru Nanak Memorial Lecture.

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meditation. Yet he was no hermit. He lived in the family. He went out riding and followed the chase. In the Sikh faith, the temporal and the spiritual were not isolated from each other. This was vividly attested in Guru Tegh Bahadur's life. Guru Har Rai was succeeded by his son Har Krishan as the Eighth Guru. Before the latter died in Delhi in 1664, he nominated Guru Tegh Bahadur his successor.

From Bakala where he was anointed Guru in 1664, Guru Tegh Bahadur went to Amritsar, not far from there. He was challenged by the priestly class and was refused entry into Hari-Mandir. He did not lose balance. Then Guru Tegh Bahadur travelled on to Kiratpur, in the foot hills of Shivalik. At a distance of five miles from there, he established the township of Anandpur on a site purchased from the ruler of Bilaspur. He had the foundation laid on June 19, 1664 by one of his disciples, Baba Gurditta.

The new village, called Chakk Nanaki after the Guru's mother, later became famous as Anandpur. The town has played a prominent role in Sikh history and is, presently, recognized as one of the major ecclesiastical centres (takhats) of Sikhism. It was here that his son Guru Gobind Singh gave a new vital turn to Sikh history by creating the Khalsa and transforming Sikh society.

Guru Tegh Bahadur now set out on a long tour towards the East. After Guru Nanak, he was the first occupant of the holy seat to travel to these far-flung areas, up to Assam. His physical presence galvanized the Sikh sangats which had been in existence since the time of the First Guru and thus strengthened the impact of Sikhism on the people of northern India, outside Punjab. He left Assam and marching hurriedly, returned to the Punjab. The main reason was the critical situation that had been created by some new edicts of Emperor Aurangzeb in 1669, intensifying religious persecution in the country. Aurangzeb, apart from his own inclinations in matters of religion, was reacting against Akbar's policy of religious tolerance and liberalism. Non-Muslims were singled out for discriminatory treatment in several specific fields such as public services, construction and repair of places of worship, conversion and taxation.

On his return to the Punjab, Guru Tegh Bahadur undertook extensive tours of regional tracts called Malwa and Majha. He moved among the people and raised their drooping spirits, with a message of faith and hope in divine justice. His presence was an inspiration for them. His soothing words, in the form of soul-stirring hymns, touched the tenderest chords in the listeners' hearts and in consequence large crowds rallied round him. Alarming reports were sent by the intelligence men to the Emperor about the growing popularity and influence of the Guru.

Large number of people came to him to pay their homage and to seek his blessings. Quite often they came to share their sufferings with him. One such group of people consisting of Kashmiri Brahmins, met him on May 25, 1675. In their helplessness against imperial persecution, they had decided to seek his help. The Guru was deeply moved by their appeal. The story goes that as he sat musing over the problem, his nine-year-old son, Gobind Das, the future Guru Gobind Singh, suddenly appeared on the scene and enquired of his holy father the cause of his deep absorption. When he was told that the gravity of the situation in the land called for the supreme sacrifice of some great soul, forthwith came his reply that nobody was holier than the Guru himself. This brave instant he took the final decision to lay down his life in the cause of the downtrodden and the oppressed. He departed in the direction of Delhi hoping to meet the Emperor and to appeal to him for tolerance and broad-mindedness. But he was not allowed to reach the Capital and was arrested on the way, and then was imprisoned in the Kotwali Chandni Chowk in Delhi. Bhai Mati Das, Bhai Sati Das and Bhai Dayala were also with him.

On refusing to embrace Islam, ultimately on November 11, 1675, he was brought out of his cell to be slain publicly. Yet before the fatal blow was struck, his three devoted Sikhs were cruelly done to death before his eyes. One was sawn into two, the second was boiled alive, the third was burnt wrapped in cotton-wool. Later Guru Tegh Bahadur himself was beheaded.

Guru Tegh Bahadur's successor in the sacred line and the last Guru or prophet of the Sikh faith, Guru Gobind Singh, Nanak X, has left a written record of the martyrdom. In his *Bachitra Natak* ('The Marvellous Drama') he says:

He protected their *tilak* (holy mark on the forehead) and *janeu* (sacred thread across shoulder).

He performed a unique act in the age of Kala. He made the supreme sacrifice for the sake of the men of faith.

This is firsthand testimony. This is also a most significant appraisal of the deed of martyrdom and of the quality of the ideals which inspired it. Guru Tegh Bahadur offered himself for sacrifice to redeem the time, to protect dharma, i.e. righteousness. It was a mighty deed Guru Tegh Bahadur performed in that dark age. He was the saviour of 'tilak' or 'Janeu', the symbols of Brahmanical Hinduism.

In fact the quotation from the *Bachitra Natak* also refers to the peculiar feature which made this martyrdom a unique event in the annals of

mankind. One important word to note in the first line is 'their' - their tilak and their janeu. The tilak and the janeu were the symbols of Brahmanical Hinduism. They did not belong to Sikhism. Guru Nanak had in fact rejected the wearing of such symbols. As we learn from his life-story, he had refused to wear the janeu when the family priest was invited to invest him with one. He was a small boy at that time. His words of protest are preserved in the Sikh scripture. In a free English rendering, the *Sabda* reads as under:

Let compassion be thy cotton;  
Spin it into the yarn of contentment;  
Give it knots of continence and the twists of truth.  
Thus wilt thou make a janeu for the soul.  
If such a one thou hast, put it on me.  
The thread so made will neither snap, nor become  
soiled.  
It will neither be burned nor lost.  
Blest is the man, O Nanak,  
Who weareth such a thread around his neck.

Guru Tegh Bahadur suffered martyrdom for what is now called the freedom of faith or the freedom of consciousness. He died for the preservation of these freedoms for all, not for a particular group, people, race, religion or territory. It was a deeply humanitarian act, unprecedented in history. Its impact was far-reaching. A popular movement arose to resist injustice and tyranny and this gave a new turn to the history of India.

Of the ten Gurus, six have their *bani*, or inspired word, included in the *Guru Granth*. Guru Tegh Bahadur was the last of them. Guru Tegh Bahadur's *bani* essentialized the same spiritual experience and insights as does the rest of the *Guru Granth*. The central theme is the affirmation of the reality of the Divine Being, the ultimate ground of all that exists. The main quest is for *mukti* or release. Loving devotion is set forth as the trust virtue - the fundamental disposition for one seeking liberation. By immersing oneself in *nam*, i.e. by constant remembrance of the Divine Name, one attains *moksa* or *mukti*. This is freedom from bondage. It is this state of spiritual perfection which is the end of all religious striving. Life in the world is conditioned. Temporality is an essential trait of human existence. One can go beyond this contingent state, can transcend *samsara* - the sphere of temporality, the finite world of becoming - by concentrating on Gods' Name

In piercing phrases luminous with sincerity and insight and in rhythm which grip the imagination, one is recalled to one's duty. "Remember, remember, God. This is thy business, thy obligation. Part thyself from illusion and take shelter in the Lord. False are the worlds comforts, false its luxuries." "Thou hast not praised God's

glory. Thy life is unavailingly wasted. Cherish God in thy heart as the fish cherisheth water."

As a teacher Guru Tegh Bahadur continues in the tradition of the teachings of his predecessors in the holy office of Guruship. He inculcates among men the attitude of turning away from the pleasures of the world and of *bhakti* which is devotion to the Supreme Being, compassionate and responsive to human love and to the call for succor. None of the rituals nor sacrifices nor the ascetic or monastic discipline, truly take the human self along the path to liberation. The first step towards such spiritual development is the complete surrender at the feet of the Lord. The aim at which prayer and devotion are directed is to disengage the mind from enslavement to passion. In case such a state is achieved even in part, the seeker is already on the way to attaining *mukti* or liberation, which in Sikh thought is a state of the mind inhering in peace and poise and emancipation from the eddies and waves of desire. He points time and again to the unreliable satisfactions to which human beings cling. He is persistently concerned about man letting his opportunity slip by. The transitoriness of human existence is emphasized in telling imagery in the evocation of objects of an unsubstantial nature, such as a dream, cloud-shadows, a mirage mountain of smoke, a wall of sand and such others.

Attachment keeps man in bondage the Guru says, but nowhere does he applaud the hermitic state. Those who renounce the world and go out to the jungles to seek for Him are admonished. He does not belittle human life. On the contrary, he calls it a priceless gift, which man has attained after countless wanderings and he may not get it again, and is meant for good-doing (*janam pai kachhu bhalo na kino*) for acquiring merit, for gaining liberation. Conquest of fear or Achievement of Fearless state (*Nirbhay Pada*, in Guru Tegh Bahadur's words), is in fact the ultimate ideal laid down. In fearless state one becomes a *jivan-mukta* (liberated while living) for whom pleasure and pain, praise and blame, gold and steel are alike. In the existential setting also man must overcome fear. In one of his *slokas* Guru Tegh Bahadur says: '*Bhaya Kahun Kau det nainh nainh bhaya manat ann* (May I hold none in fear, nor may I own to the fear of anybody:)' His life is testimony to this statement. In it the highest spiritual ideals did not exclude worldly concerns. It was in fact fulfilled through action, bold and philanthropic. Both in his life and in his teaching, Guru Tegh Bahadur bore witness to the truths brought to light by the Founder, Guru Nanak. It was thus one continuing revelation, one continuing practice - from Guru Nanak to Guru Tegh Bahadur, and on to Guru Gobind Singh, the tenth and last of the Gurus.



**The next issue of the SIKH SANSAR—SEPTEMBER 1977  
will feature**

## **GENERAL TOPICS**

You are invited to submit articles, news items, and other material pertinent to the subject. Deadline for manuscripts is the 1st of May. Kindly mail all material to:

The Editor, SIKH SANSAR  
Post Office Box 737  
Redwood City, California 94064

**In future  
issues**

The SIKH SANSAR plans to feature special subjects such as:

1. Management of Sikh Organisations
2. Sikh Contributions to India's Independence.

You are also invited to submit articles, news items and other material pertinent to these subjects. Please read carefully the "Instructions To Authors" inside back cover.

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# MATERIALS FOR THE STUDY OF EAST INDIAN HISTORY IN NORTH AMERICA . . . continued

by: BRUCE LA BRACK  
South Asia Program — Syracuse University

Singh, Sant. "DISCRIMINATION AGAINST KESHADHARI SIKHS IN CANADA," *SIKH REVIEW*. 220:226 (September 1972), pp. 24-33.

Written in response to an inquiry from the Ontario Human Rights Commission on the necessity of maintaining the turban and hair, this is essentially a reaffirmation of the Sikh right to wear a beard and uncut hair as part of his religious convictions. Discrimination against Sikhs on the basis of their religious symbols is deplored, and shaving is equated with abandoning Sikhism.

## VII. EDUCATION

Deodhar, Shyama. *THE TREATMENT OF INDIA IN AMERICAN SOCIAL STUDIES TEXTBOOKS, 1921-1952*. Ph.D.: University of Michigan, 1954. 284 pp.

One major source of American's images of India are public school textbooks. The textbooks are also one of many indices which reflect changing attitudes and illuminate the fluctuating social climate which affected East Indian migrants to North America. In this study, seventy-two geographies and histories were reviewed to determine how closely their portrayals of India coincided with three major periods of Indo-American relations; Gandhian movements of Non-Cooperation, World War II, and Indian Independence. The conclusion is that treatment of India in American texts has paralleled that of political relations in general. The most biased pro-British content is evident in the books published in the 1920's and 1930's while more balanced and accurate materials become available between 1948-1952. This study was updated in 1969 by Prakash V. Duggal in his Ph.D. dissertation, *The Treatment of India in Selected American Social Studies Textbooks, 1953-1968*. University of Michigan, 1969. 304 pp. His main conclusions are that approaches to world history have become more anthropological and cultural rather than purely historical or chronological and that authors tend to be more analytical.

Kush, Harwant Kaur. *THE SOCIAL PARTICIPATION AND ATTITUDES OF THE CHILDREN OF EAST INDIAN IMMIGRANTS*. M.A.: Sacramento State College, 1965, 57 pp.

Drawing from the school populations of the Yuba City-Marysville area, the author selected a total of 30 students of East Indian (Sikh) parents and divided them into two groups: those born in India and those born in the United States. Data was gathered through semi-structured interviews

and questionnaires. The hypothesis that American-born students would take a more active part in social activities of the wider society than India-born students was partially confirmed, although their value orientations were not found to be significantly different from their parents. Language facility is seen as an important variable which can retard or accelerate contacts outside the East Indian peer group.

Wenzel, Lawrence A. *THE IDENTIFICATION AND ANALYSIS OF CERTAIN VALUE ORIENTATIONS OF TWO GENERATIONS OF EAST INDIANS IN CALIFORNIA*. Ph.D.: University of the Pacific, 1966, 219 pp. UCD.

The study looks at value orientations in four areas: activity orientations, time orientation, man-nature orientation, and relational orientation. The instrument used is a modification of Florence R. Kluckhohn's interview schedule which included Spanish-Americans, Texans, Mormons, Zuni and Navaho. The sample included East Indian students between the ages of fourteen and twenty and their parents (52 students and 62 parents). The value orientations and the relationship between other variables, such as age, sex, amount of material culture, and length of residence in the United States, are noted. The results indicate that there are no great or significant disparities in the values of different segments of the East Indian population in the Sutter County area, except in the time orientation; the younger generation being present-oriented, while their parents are future-oriented.

Shankar, Richard Ashok. *INTEGRATION GOAL DEFINITION OF THE EAST INDIAN STUDENTS IN THE SUTTER COUNTY AREA*. M.A.: Chico State University, 1971. 85 pp.

Based on questionnaires distributed to East Indian students attending Yuba College (Yuba County, California) and schools in the Yuba City Unified School District (Sutter County California), the author gathered material in the areas of external ethnic customs, social interaction patterns, and assimilation of values and norms. A Fijian East Indian himself, he sought to test the hypothesis that the first American-born generation would be a generation of change. He concludes that within the Sikh community of Yuba City-Marysville, the second generation has not experienced the degree of social or psychological change associated with European or Oriental immigrant populations elsewhere, as the "traditional" responses are nearly equal in both India-born and American-born respondents.

# Instructions to Authors

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1. All materials to be submitted for publication in SIKH SANSAR must be original and pertain to the fundamental religious precepts, the history, religion, and culture of the Sikhs.
2. The material should be typewritten, double-spaced, preferably on 8½" x 11" paper.
3. The article should be about four to ten typewritten pages. In exceptional circumstances longer articles would be considered for serialisation in consecutive issues.
4. All articles must contain an abstract which describes in encapsulated form the contents of the article.
5. References to material on which the contents of the article are based should be included to enable the reader to locate related material. The authors should take special care to see that as many pertinent publications as possible are referenced.
6. If a photograph is to be included in the manuscript, two black and white glossy prints of high contrast and clarity must be supplied.
7. Punjabi script portions of the manuscripts submitted must be typewritten originals of high quality.
8. Acceptance of the manuscript will depend upon the originality, clarity of presentation, and scholarly approach to the subject.
9. At this time no payment is envisaged for the material to be published in SIKH SANSAR.
10. A brief biographical sketch of the author and list of his other publications should also be included.
11. All the original material published in SIKH SANSAR will be copyrighted; accordingly, prior written permission would be necessary for reprinting elsewhere.
12. The Editorial Board reserves the right to make any changes in the material submitted that it deems necessary to conform to the style and standards of the SIKH SANSAR.
13. All manuscripts (original and a copy) must be mailed to the Chief Editor, SIKH SANSAR, P.O. Box 737, Redwood City, California 94064, U.S.A.